

A^r
S E R M O N
P R E A C H E D A T
P A V L E S - C R O S S E , V P -
O N T H E 1 . O F N O V E M B E R ,
B E I N G A L L - S A I N T S D A Y ,
A N N O 1 6 0 7 . °

By *Sa: Collins* , Batchelour in Di-
uinitie, and fellow of the Kings Colledge
in Cambridge.

Lvc. 7. 35.
Wisdom is iustified of all her chil-
dre.

GREG. MAG. in Ezechiel.
Nil ad defendendum honestate tutius: ni-
hil ad dicendum veritate facilius.



AT LONDON,
Printed by *Humfrey Lownes*, for *Richard Boni-*
an, dwelling at the signe of the spread Eagle, right ouer
against the great North dore of S. Pauls Church.

1 6 0 7 .

2
SERMON

PREACHED AT

PAULS CHURCH

ON THE 2. OF NOVEMBER

BEING ALL SAINTS DAY

A. 1703

By Dr. Collins, Rector of the Church

and Fellow of the Society of Divines

in Cambridge

Printed by J. Sturges, at the

Printers Office, in St. Dunstons Church-yard

Over against the Church of St. Dunstons

in the Strand

in the Strand

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in the Strand



To the most Reue-
rend Father in God, *Richard*, the
Lord Archbishop of Canterburie his Grace,
Primate and Metropolitane of all England, one
of his *Maiesties* most honourable
Priue Councell.

THe excellencie of the calling
(most Reuerend Father)
that God hath promoted
your Grace vnto, by the
vn-erring hand of his sa-
cred Deputie, to be their Agent, in causis
maioribus, to the Churches of this King-
dome, may iustly challenge the labours of
as many as handle the pen with discretion
in our daies; but mine (if I be ought) af-

THE EPISTLE

ter a more especiall manner: whom, the continuance of your fauour, for no fewe yeares, shining vpon my poore studies, hath made wholly pledged to your seruice; and some employments also vouchsafed from your Grace, haue kept from being altogether idle. So that if my meannesse should euer bee exalted to bring forth any thing worthy publication (which your Grace rather construeth ouer-fauourably of this Pamphlet, than it any way deserueth) I haue long since consecrated it to the honor of your Grace, as one that hath both countenanced alwaies mine endeauours, and also directed, after a sort, my courses. Howbeit, this small worke, such as it is I now present vnto your Grace, not so much in lieu of receiued kindnesse (which you haue multiplied vpon me and mine, euen when your name hath bene concealed) as inuoking patronage against the oppugners.

DEDICATORIE.

ners. For, lata porta, but aduersarij
multi, as S. Paul said to his; 1. Cor. 16. 9.
and, As concerning this way, wee
knowe nothing, but that it is euery
where spoken against; as they said to
S. Paul, Act. 28. 22.

I speake the truth in Christ (most Re-
uerend Father) I lie not, the holy Ghost
also bearing witness with my conscience;
that I griue unspeakeably, night and
day, whithersoever I chaunce to looke,
at the malice of Satan (how transfor-
med soever) and the disaster of our times.
And as our Sauour sometimes, in the
dayes of his flesh, wept in compassion o-
uer the great Citie, diuining the ruines
of it: so mine eyes gush out with wa-
ter, to see there is no religion amongst
menne for the most part, but that
which is tainted with a spice of facti-
on.

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But

THE EPISTLE

But to let-go complaints, and to leaue that to him which will purge his floore in a due time, as one that bath his fan already in his hand, and lets the yellow weedes to shoote vp but in a policie, to exercise our patience, and to magnifie his wisdome in the latter end: as for the Booke, my comfort is, that whom the reuerence of your Graces mildnesse and temper, most besitting Moses, and the aduancement of his chaire, shall not represse for shame; him the edge of your iudgement, long since tried and renoumed for the most accurate perusall of these causes and controuersies, aboue all the Church-men of our Nation, shall daunt perforce.

And with that very hope I end for this time; humbly recommending the prosperities of your Grace, and the good estate of the Church Christian, to the Lord Christ: that vnder your auspicious and
happy

DEDICATORIE.

*happie gouvernement (which God of his
mercy graunt may be most most long) our
Nazarites may bee whiter than the
snow, & our Priests purer than the Sap-
phires.*

Your Graces most humble
Chaplain and Seruant,

SAMVEL COLLINS.

DEDICATORY

happy government (which God of his
mercy grant may to us be
continued) may be a blessing to the
people of this country.



A SERMON PREA- ched at *Paules-Crosse*.

1. TIMOTH. 6. 3. 4. 5.

If any man teach otherwise, and consenteth not to the wholesome words of our Lord Iesus Christ, and to the doctrine which is according unto godlinesse, hee is puffed up, and knoweth nothing, but languisbeth about questions, and strife of words, whereof commeth enuy, strife, raylings, euill surmises, froward disputations of men of corrupt mindes, and destitute of the truth, which thinke that gaine is godlinesse: from such separate thy selfe.

IN 1. *Sam.* 13. 17. thus wee reade, that vpon a day there came, out of the hoast of the Philistines, three garrisons of Champions, all minded to destroie; but, each turning seuerall waies, one to *Ophrah*, another to *Be-thoron*, and a third to *Zeboim*. This was a picture of the Churches condition, not only bodily then wasted, and afflicted for the time, but

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spiritually assaulted to the ends of the world: whome a trebble squadron of conspiring enemies all bent to murther and destroy, yet all attempting fundrie means to mischief, do molest continually; the heretique by his poisonous and corrupt doctrines, the euill liuer by his scandalous and wicked examples, the schismaticque by his turbulent and vnchristian separations.

And, against these, the *Ionathans* of God with their Captain *Saul*, higher by the head than all the children of Israel, that is the king and his Clergie, must alwaies haue their weapons in readinesse to suppress their furies. We, the weakest of ten thousand, doe it as wee may to the vtmost of our power, and haue done it often heretofore in diuers places, encountring them and coping with them, as the occasion guided vs, either jointly all at once, or diuidedly by themselves.

This day wee will single out the Schismatick from his fellowes, as in a stage of renown, the greatest disturber (if my mind do not misgiue mee) that our Church hath complained vnder, these many yeares. And yet we wil pursue him nor chase him no further, than *S. Paul* himself shall giue vs leaue to do, nay ayme and

scope

scope how to doe, in the Text now propounded.

The parts whereof are in effect these sixe; please you to peruse them with mee. The first is, *The indifferency of the parties offending*, in these words, *If any man*, *εἴ τις*; *If any*, bee hee who he wil be, high or lowe, rich or poor, great or small, learned or lay, famous or of no reputation, *If any*. The second is *the Quality of the fact*; *consenteth not*, agreeth not, accordeth not, I had almost saide subscribeth not. The third is *the degree of the fault*; *teach otherwise*: not only think, but teach, publish his fancies, proclaime his conceits, drawe Disciples after him, make a Sect, and blowe a trumpet to sedition with *Siba* the sonne of *Bichri*, *Euerie man to his Tents*, *O Jfrael*, the 2. of *Sam.* 20. 1. The fourth is *the rule of tryall* for this matter, *the square of truth* to discerne and iudge by: It selfe two-folde; eyther *the wholesome wordes of CHRIST* and of *godlinesse*, or *euery doctrine according thereto*.

So I say, not only the written word of God, but euery doctrine that is not dissenting or swaruing there-from; not onely that which is expressed, but that which is inferred, and by interposition of lawfull authoritie deducted,

not onely that which is originally good, but euen that which is consequentially sound, *the whole/som words and the doctrine according*; that is the fourth part as I said. The fift is the *Censure*, and this is somewhat intricate: I pray you mark it the better, to saue my labour. First, *priuatiue*, *he knoweth nothing*, he is an Idiot, an *ignaro*, a very childe inwardly, whatsoeuer he pretend & vaunt for outwardly. Secondly, *positiue*, & that either *Causal* in the first place & radical, *he is puffed vp*: for, *Radix omnis peccati superbia*, Pride is the root of euery sinne, but especially of this sinne, Schisme and separation in the Church. Secondly, *formall*, **languisheth about questions*: He languisheth indeede, and spendeth his strength in cōtention & brabble. *Hippocrates* himself could say no more to discover the nature of the disease. It is a head pain, that I say not a heady; and *Caput dolet, caput dolet*, as the childe complained, *2. King. 4. 19.* But the fathers answer is very wise and good, *Carry him to his mother*, Let the Church censure him and correct him: That, if any thing, may chaunce to heale him. Thirdly, *Euentuall* or *effectiue*, *of which commeth enuie, strife, raylings, euill surmises*: you may say they are Legion, they are so manie, or heere comes

*vostel

a company, they are so thick; as *Leab* saide at the birth of *Gad*, *Gen. 30. 11.* And yet ye haue not al, but last of all disputations, disputations, I say, or at least offers & challenges to disputations: let the times interpret me. Fourthly, *qualitative*, from the dispositions of the persons themselves, and that threefolde; In regarde of their iudgement, in regarde of their affection, and in regard of their practice. In regard of their iudgement, *destitute of the truth*, and therefore blinde. In regard of their affection, *corruptly minded*, partially minded, & therefore crooked; pretending one thing, intending and ayming at another. Thirdly, and lastly in regarde of their practice, *thinking gaine to bee godlinesse*, or placing their godlinesse in gaine, as the Prophet *DAVID* sayth of them in the Psalm, *Therefore doe the people fall vnto them, and therout suck they no small aduantage.* This was the fift mayn part, the *Censure*. The sixt and last still remaineth: which you may call the *Caution* or the *Inhibition*; *From such separate thy selfe.* So haue you, to make short, the *indifferency of the parties*, the *qualitie of the facte*, the *degre of the faulte*, the *rule of tryall* or the *square of truth*, the *Censure* and the *Inhibition*: For I omit the seuerall branches of amplifica-

tion, til I com to the handling. And of al these, or of som of these, as God shal giue vtterance, you patience, and the time allowance.

I haue propounded the parts, I must confesse, somewhat otherwise than they ly in the Text (as preferring order of matter before order of wordes in the Apostles writings); and yet I see I must handle them somewhat otherwise than I propounded them: but all shall be directed to the easier apprehensiō of you that are the Auditors, & no force offered to holy scripture.

To begin therefore first with *the quality of the fact*, in those words, *If any consent not*; the Pelagian as soone as he heares of this *Consent*, presently dreams a dream of his dearling *Freewil*, as if all sheaues bowed to hir sheaue, and imagines we may do this by the power of Nature, I mean yield assent to the heauenly reuelation.

But if *the naturall man perceiue not the things of God*, 1. Cor. 2. 14. much lesse can hee consent to them out of his powers naturall, after once hee perceiues them. For, consenting is the harder, perceiuing is the easier of the two. As for example, I can make a man that hath but an ordinarie capacitie, by my pithie declaration, to perceiue what wee meane by the mysteric of the Trinitie, folded vp in reuerend obscuritie,

scuritie, by the incarnation of Christ that swal-
 lowes vp the sense both of men and Angells:
 but I cannot make him assent to it nor agree
 to it; *digitus Dei hic est*, this point surpasseth our
 skill, & it is Gods finger alone that can import
 a consent, though wee can imprint a conceit:
 he bowes the neck of the inner man, and puts
 our feete into wildomes fetters, our hands into
 her links and chaines, mollifies and intenerates
 that same *neruum ferreum* (as *Manasses* calls it)
 the iron synew of our vnbeliefe. *Nemo pugna-*
uit in valle Terebinti (sayth S. *Augustine* most Serm. de
 sweetly) *donec Dauid veniret ad praelium*, Temp. spo-
 ken by the historie of *Dauid* and *Goliath*; that
 is, no man fought in the valleie of Turpentine
 trees, till *Dauid* came and vndertook the chal-
 lenge. So, no man is of force in this dale of
 mortalitie to act anie point of ghostly chival-
 rie, till the spirit of Christ which is the truer
Dauid shall come vpon him, and the power of
 the most high shall ouershadow him: of Christ
 I say, who is therfore called, ἀρχὴ καὶ τελειωτὴς
 πίστεως *Hebrues. 12.2.* The beginner and the en-
 der, the founder and the finisher, the *Alpha* and
Omega of our faith. For, as he beginnes it *in ob-*
iecto, so he ends it *in causa*: as he did what wee
 might beleeeue, so hee helps vs to beleeeue
 what

what he hath done for vs, shining in the darke-
 nesse (if at least any will comprehend him) and
 illighting euerie man that commeth into this
 world. We reade how *Hiram* was famous for
 his working and caruing in brasle. *1. King. 7.*
14. But the truer praise hereof (if you mark it
 wel) belongs to him, who only writes his Laws
 in our hearts, and giues vs heart for heart, *Cor*
carneum pro lapideo, a heart of flesh for a heart
 of stone, supple and gentle for rough and vn-
 tractable, and renewes a right spirit within vs
 in the midst of our bowelles. *Anatomize* if
 you please with me the parts of *Christian* per-
 fectiō: what are they? I suppose these; Thought,
 Faith, Wil, Deed, Perseuerance, Martyrdom.
 What more easie then to thinke? yet wee can-
 not so much as thinke a good thought of our
 selues, as of our selues, saith the Apostle. What,
 next thinking, more easie then beleeuing? yet
 ye are saued by faith: which faith is not of your
 selues, it is the gift of God. *Ephe. 2. 8.* What
 then like willing and affecting? yet it is he that
 worketh in vs both to will and to doe, accor-
 ding to his good pleasure. But at least we per-
 fect and accomplish his onsets after hee hath
 once begunne them in vs: No, but he which
 hath begunue the good work in you will fulfill

it vnto the end. Much lesse then can we suffer but by his supportance, if we cānot do without his assistance; yea verily; for so we read, to you it is giuen, (marke the word *giuen*) not onely to belieue in him, but to suffer for him. Thus you see, nothing so easie that he disdaineth for vs; nothing againe so hard, but he effectueth it by vs. As to the one kinde wee are more than weak and feeble, without him: so of the other kind we are more than Conquerors, through him. For, as Christ sayth by vs, *Without me you can do nothing*: so we say by him, that *in Christ which enableeth vs, we can do all things*. And, in one word, my deare brethren, whatsoever progresse we make, whatsoever step wee set forward vpon this *Jacobs ladder*, the way of grace and vertue which conducteth our soules to blisse; stil *Dominus super scalam* (as *S. Augustine* hath obserued out of *Gen. 28.13.*) still the Lord is aboue the Ladder, still Christ the Angell is conspicuous at the toppe:

*Serm. de
Temp.*

And yet we read, saies the Pelagian, *Esa. 1.19* *If you consent & obey, you shall eat the good things of the earth*: but do we not reade againe; *It is not of the willer, nor yet of the runner, but of God that sheweth mercy*. And yet we read, saies the Pelagian, *I haue inclined my hart to keep thy righ*

seous iudgements : but doe we not read againe, in the same Psalme ; O Lord doe thou incline my heart vnto thy testimonies, & not to couetousnes . And yet we read, saies the Pelagian , *My son, keepe thy heart with all diligence* ; as if hee were his hearts keeper : but doe we not read againe, *The peace of God, which passeth al vnderstanding, keep your hearts & mindes in Christ Jesus*. Lastly, and yet we read saies the Pelag. *Make you strait steps vnto your feet, least that which is halting be turned out of the waie*. Heb. 12. 13 : but doe we not read againe, say I, *Order (O Lord) my goings in thy paths, that my foot steps slide not; and Take thou from me the way of lying, but leade mee in the way euerlasting*.

How then is it, my dear brethren? for, I may seem to haue led you into a maze of wādrings : or how may these contradictions so great in shew, be knit vp in any substantiall accordance? yes doubtles, very wel : neither delighteth in the others ouerthrow, but both espoule friendship in the kifs of peace . Free-wil eats not vp grace, as *Pharaohs* leane kine eat vp the fat, nor grace deuours not Free-will (*Adoles non abolet naturā gratia*, saith S. *Prosper*) as *Moses* serpents deuoured the Inchanters: but the sword of the Lord and the sword of *Gedeon*, Gods finger and humane

humane indeuor, may both stand together very well. And in one word, to finish this, because the time spenderh so fast; As in the case of the person of our glorious Sauour, we search the Scriptures to see what he was, and to redeeme him frō the slanderous deprauation of tooings; some denying him to be God; some denying him to be man; we (I say) search the Scriptures about this point, go into the sanctuarie, & finding him wearie sitting at a Well; finding him hungrie, finding him thirsty, sleeping, bleeding mourning, dying, and such like, we conclude a man; but considering him on the other side, trampling the waters, quieting the winds, calming the tempests, rebuking fevers, taming the diuels, whipping out the Simoniacall bargainers of the Temple, we infer a God: So in this doubtfull diuersitie, where some denie grace, som abolish Nature and Free-vvill, we turn the book, the book of decision for the weightie causes and controuerfies of God; and if propension on the one side make for liberty, grace on the other side appears in victorie, neither defacing nor demolishing the other, like *Dagon*, and the *Arke*; but each countenancing and establishing, like the 2. *Cherubins* that behelde one thing, and yet looked both sundrie waies.

For, if anie man *consent not*, as you haue it in the Text, *If hee consent not*, implies not a consenting power in vs. No, though he had sayd, see that you consent, looke that you consent; yet, that proues no ability of doing so: neither supposition, nor imposition, neither *si*, nor *sic* can euicte anie such conclusion at our hands: but, *Lex imperat, fides impetrat*; the Law indeed was giuen by *Mose*, to the end that it should driue vs to the grace that comes by Christ: and commandement may extend farther than strength. As when we read *Psal.* 119. *Ver. 4. Tu praecepisti*, thou hast charged that we should diligently keepe thy commaundements, he adds not, nor collects not, Therefore I can, or, therefore I will, as the Pelagian would do in all the haste; but, *O that my waies were made so direct that I might keep thy statutes.* The *Imperatiue* begets an *Optatiue*, not a *Potential* with him: for, *Da Domine quod iubes, & iube quod vis*, Lord help me but to performe, and then I care not what thou require. And so much might suffice to haue spoken, of *Consent*; but that the age, which we are fallē into, craues a word more by way of this discourse at my hands. I will obey the times, and yet not neglect the time.

Consent, is of three sorts, euen as it may be performed by three distinct Organs; the heart, the mouth, the hand. The *Consent* of the heart is called *Faith*, of the mouth is tearmed *Confession*, of the hand is *Subscription*. For, so saith S. Paul; not content with one without the other, Rom. 10.10. *With the heart we belieue to righteousness*, that is but one step; and, *with the mouth we confesse to saluation*, that is another step; and he might adde a third, yea hee addes it heer in effect (or at least, for so many as shall be required and called vpon) *with the hand we subscribe*, to maintain good order and keep ali from running into endlesse confusion. Or, if you will haue one speake plainer for this third kinde of *Consent*, than S. Paul heere doth; take but the Prophet *Esay* to you, who in his 44. & 5, foretelling of our times, the times of the new testament, makes *subscription of the hand*, in direct tearms, one a principal mark of our honorable Christendome; *They shall subscribe* (saith hee) *with their hand*.

But alas! what should I say more in this behalf, if neither the *Parallel of Scripture*, nor the *precedent of storie*, nor the *manifest necessitie of the thing it self*, nor your owne *practice of common life* can perswade you? I wil briefly touch them all.

First, the *Parallel of Scripture*: The Magistrates generally brought their people to make a couenant with Allmightie G O D, that they would continue in his seruice, and in obedience to his lawes as concerning Religion.

First, *Josua, 24. 25.* I vwill make short. The place was *Shechem*; the Act was, writing the peoples words of *Consent*, and vwriting them in the book of the law of God; the ceremonie vvas a stone rolled vnder an Oke that vvas in the Sanctuarie: vvhich stone vvas to be a vvitness of their promised conformitie.

Secondly, *Josiah, 2. King. 23. 3.* He renevv-ed the like couenant again between God and the people, and established vniformitie of vvorship by a vovv. And though there be no mention, in that place, of vwriting, and taking names as in the former; yet either vve must vnderstand it so by conference of places (though for breuitie sake it be omitted in the one) or at least it hath the same force: & I doubt not but as *Job* saies of his words, *O that my words were written in a book*; so, none there professed but could vvell be content to haue it registred, & the honour of that daies Act to remaine with *Zebulun* the handler of the pen, *Judges, 5, 14.*

as well as with *Naphtali*, the delicate *Minde*,
smooth of language, and giuing goodly words.

Gen. 49.21.

Thirdly, and lastly *Nehemiah* in his 9. and
38. where, in fewe words you haue this, a sure
Couenant as *Iosiah* made; and the writing of it,
asin *Josuah* we sawe; and yet, beside that, the
seale put to it: which was more then in anie of
the former. So much briefly for *Parallel of scrip-
ture*. As for the *precedent of storie*, infinite might
be alleaged: but I wil insift in only one, so fa-
mous as it cannot be denied, and so pregnant
as it may by no meanes be despised. *Arius* (I
speake no more than almost all of you know) who
driving ambitiously at a Bishopwrick, was
preuented therein by *Alexander* his Competi-
tor, the worthier man, though perhaps not e-
steemed his equall for heate of zeale, missing
his suit, pursued his spite by broaching an here-
sie as derogatorie to the head, as these of our
daies are to the bodie (I meane to Christ, as
these bee to his Church) that hee might seem
somebody, for all the repulse, and dravve a
world of malcontents after him. The Councel
of *Nice* gathered for that purpose by the holie
Ghost, to quenche the fire that had kindled
so farre, and yet was like to spreade a great
deale

*Theod. Ec-
cle siast.
hist. lib. 1.
cap. 2*

deale farther, sent for this *Arius*, conferred with him, debated the cause, draue him to conform, & demanded *Subscription* of him: which in the end he denied not. So antient is the custome of requiring *subscription* at the hands of Church-men, to preuent faction once a-foot. Now, if *Arius* subscribed but haltingly, and dissemblingly, retaining the poison of his opinion at heart, which he couered so cunningly with the sugar of tearmes, as many doe now ad-daies (with whom it is, not as with *Pilate*, *quod scripsi, scripsi*, what *I* haue written, *I* haue written; but, the Chapman inuerted, of whome *Salomon* speaketh, *It is good, it is good*, and afterward falls to dispraise it againe) *I* say, if this be so, yet that detracts not from *subscription*, as if lesse lawfull and laudable for that cause; but shewes in truth, that some stronger cordes would be prouided, if it were possible, to hamper these colts (that snuff the winde, as *Ieremie* saith, and whiske it in the wildernesse of their owne boundlesse and transported fancie) from straying and breaking foorth of the limites againe. Yea verely, let *Shimei* be confined to the Riuer *Kidron* for gadding, *1. King. 2. 42.* and make Renegates constant euen against their will.

The

The third head was from the manifest necessity of the thing it selfe: wherein, I shall need to say the lesse, because your owne senses may be your owne Iudges, and experience yieldeth her plentifull testimonie. The heart of man (saith the Prophet Jeremy) is like a great sea, huge, and bottomlesse; who can fadome it? and Salomon, This one thing yet haue I found, that GOD hath made man righteous, but bee hath begotten to himselfe manie inuentions: Manie, manie, whereof there is no number; and yet more would, were there no restraint. Certainlie, my deare Brethren, if Order bee a thing so much to bee desired (Let all things bee done comelie and in good order. 1. Corinthians, 14. 40.) And if God be the God, not of confusion, but of peace, & so I teach in all the Churches (saith the Apostle) and if Order bee ranked with Faith in another place, for the excellency of it (as Colossians, 2. 5, I delight to see your Order, and your stablished Faith) and, if the Church bee teamed terrible like an Armie with banners, only because of the goodly arraie that she marcheth in; then thinke, what you must needs think of subscriptiō, vnless you wil needs think amiss: without which, we should haue (I tremble to speak it) so many parishes, so many part-

D
takings,

takings, so manie companies, so manie rents
 in Christs coate, so manie congregations, so
 manie distractions, so manie Churches, so ma-
 nie sects; yea, more than so, *quot capita, tot*
schismata, as S. *Jerom* saith; so manie men, so
 manie mindes: and consequently, so many
 schismes, growing, and budding out of them;
 Gods inheritance being like *Jeremies* bird, a
bird of diuers colours. *Ier. 12. 9.* and faction mul-
 tiplying without all measure, like *Anacreons*
fonde loues, some perfect, some pipient, some
 hatcht, some half hatcht, some peering out of
 the egge, some riper in the chick; while others
 had the strength to flie nimbly awaie. *Seneca*
 reports, that the wise Senators of antient *Rome*
 were content for a time to let the slaues goe
 distinguished from the free-borne in apparell;
 the wearing of the cappe making the diffe-
 rence betweene them and the Citizen: till at
 last they espyed, there vvas this inconueni-
 ence in it, that the slaues might happilie fall
 to numbring of their ovyne side, and so to
 presume vppon their ovyne strength, till in
 the end it should breake out into open rebel-
 lion. Let this bee but practiced heere a lit-
 tle amongst vs, in the Church of GOD, euery
 congregation doing as they list, and assuming
 to

to themſelues what faſhion they liſt, till it begin to bee conſidered, who haue the moſt of their ſide; and we ſhall not neede to be threatned *Iſmaels* liſt, though the time was when we were threatned it, as you know; their boldneſſe, no doubt, ſpringing out of ſome ſuch obſeruacion: vce ſhould haue felt it, *I* warrant you, walking about our eares euen by this time.

The fourth, and the laſt, is your owne *practice in common life*. I confeſs, I am loth to deſcend to ſuch ſpecialties, that *I* may not ſay to ſuch trivialities; but you muſt be conuicted by your owne proceedings; who, for ſubſtantiall aſſurance, uſe the Scriuener, & the Indenture, almoſt to euerie thing. *Regnumque mundorum ordinis in uobis*, ſaith Saint *Chryſoſtome* of olde; that is, you bind vs in, with writings, ſtronger than anie iron chaines. So as *S. Paul* himſelfe writing to *Philemon*, but about a matter of debt, betweene him and *Onesimus* his runne-awaie ſeruant, was faine to deſcend to your tearms, and to your conditions, though he were an Apoſtle; and, after promiſe of repayment made, thus to ſaie, *Ego ſubſcripſi manu mea*, I haue ſubſcribed it with mine own hand, feare not: in the *Epistle to Philem. Ver. 19.*

Yea, the Naule was vsed in formertimes, by Gods owne appointment, to bore-through the eare of him, that woulde not depart from his first seruice: *Deut. 15. 17.* And do you think much, if they be put to the pen, to keep them from backe-sliding, and from Apostasie, that serue indeed, and serue not at the Tabernacle (which was but the patterne & shadow of heauenly things. *Heb. 8. 5*) but are the immediate Ministers of the truth of the living God?

But, *Subscription* they will say, they all allow of, & no bodie takes exception against the vse of the thing; they refuse to subscribe to such; and such Articles. What Articles I praie you? Som dangerous ones, I warrant you, that our Church obtrudeth, that sterne step-mother, and much of kinne to those that *Jabs Wife* commenced to him; *Blaspheame G O D and dye.* It were tedious to goe ouer all that is controuerted, and which hath beene iustified vppon our side, ouer and ouer againe, as cleare as it were written with the brightest Sunne-beam vpon a wall of glasse, as *Lastantius* speaketh. And, if so much inke, as hath been already spent in the causes, cannot cease the Ring-worme of creeping contention; how then maie I thinke, that my tongue, will

will be so soueraigne and so medicinable (lick it neuer so cunningly nor so cleanly) as to cure the *Lazar* of such an inveterate sore? Christ alone must be inuoked, and his good spirit implored, that shall staunch the wound, and drie vp the issue of festered bloud, that hath vexed our *Syrochaniſſian* woman, the Church of the *Gentiles* in these Northerne parts of the world, now more than these 8 yeares.

Vnlesse you looke I should defend our Orders, and *Hierarchies*; which they say are *Antichristian*, we knowe to be *Apostolique*: our habite and vestments; which, they thinke, are so farre off from the Camels skinn, that they are made of the Dragons taile: the imperfections of our prayer-book; which they haue made to stinke in the nostrils of men, as much as euer it smelt sweet in the nostrils of God: our praying for all men; which, they say, is against particular election: for all that trauaile by Land, or by water; which, they say, is for Theeues and Pirats: against lightning and tempests; which, they say, is against sparrow-blasting, vnlesse it be at a certaine time of the yeare onely: that our Fathers sins sit not heauie vpon our shoulders; which, they say, is to acknowledge Purgatorie: that we be hurt by no persecutions; as

*Serm. de
Temp.*

much in effect, as that we may lead a quiet and a peaceable life; the very words of *S. Paul. 1. Tim. 2. 2*: Our entreating Christ by his agony, & bloudie passion; which they call coniuring: our Ministeriall absolution; which to them fauours of a Popes pardon: and lastly, our Crosse in holy Baptisme, so scandalous, that same *Lignum iuxta aquas*, as *S. Austine* sweetly calls it, the Tree of the Crosse that is planted by the waters of Baptisme; which these good men, for want of other matter, call idolatry.

I passe by many things: these that I haue mentioned, are too too vsfauorie; and I am loath to giue you a surfet of distaste. If wise men be not deceiued, they are more offended with our seruice-booke, for that which it hath not, than for that which it hath.

As for these that I haue mentioned, what should I say? there are some things so cleare, as they refuse triall; some slaunders so lewde and so base, as they abhorre purgation. Your good apprehension must be our best perswasion, & your capacitie our Oratorie.

So much for the first point, *The quality of the fact*; If he consent not. The 2. followeth, which is, *the degree of the fault*; If he teach otherwise.

I must be short in that behind is; this I. hath deuoured so much good time already. All

ALL faults are not of one and the same degree: some are smaller, some greater, some lighter, some more haynous. There is a mote and a beame, there is stubble and Lead, there is iudgement, or counsell, or hel fire proportionable. *If hee consent not, that is Ianua mortis, to speake with Origen; but, If he teach otherwise, that is limen inferni.* Our Sauour himselfe distinguisheth these so: *Math. 5. 19. Whosoever shall breake one of these least commandments* (and yet they count some so little & so petite, as they are not worth the keeping; the ceremonies being no better with these men, than a Cupbord of glasses, that they may dash at their pleasure, forsooth): but, as I was saying, Our Sauour makes a difference betweene *whosoever breakes, and breaking teacheth so, one euen of the least commaundements: or rather hee couples them; and ioynes them together; to shew they seldome go asunder.* Which is the cause, that *S. Paul* also reckons them for one here in this place, *If hee consent not, and, If hee teach otherwise.* For, *serpit vt Cancer,* as the same Apostle saide of olde, such Doctrine still creepes like a Gangrene, frets, proceedes, stayes not; it hath a power infecting like the eye

eye of a Basiliske: and if *Archytas* take no pleasure in viewing heauen, with all the heauenly beauties thereof, vnlesse he may haue one to tell it to againe, the Diuell (saith *S. Cyprian*) casteth his condemnation, and so doe his agents, with this, if they can draw as many after them, as possibly may be, into the same pit of error.

It is most true, *Hoc fonte derivata clades*, and I may well add the rest, *in patriam populumq; fluxit*: this is the originall of all our woe, the desperate licentiousnesse of the Teacher. As when a well-spring is poysoned, the trauailer must needs die for it, that drinks thereof, and all the beasts of the Forrest, and all the birds among the branches, and the wilde Asses that quench their thirst there; as the Psalmist speaketh: so frō the mouth of the Teacher spreads this venome into the veines of the body, till it leaue no place voide of a mortall contagion.

But *execrabilis ille qui minxit in torrentem*, according to the olde saying; accursed be hee that hath thus poisoned our Current. If *Ahab* must be deceiued, there is no fitter meanes to deceiue him by, than for *spiritus mendacij*, a lying spirit, to get into the mouth of one of his Prophets, and from that Pulpit to preach as it pleaseth him 1. Kings 22. 22. Al the aberrations
and

and corruptions of the people, both *Israel* and *Juda*, are generally fathered throughout the Bible, vpon the tongues of the Prophets; that taught partially: and God himselfe acknowledgeth, that their sowre grape set the peoples teeth on edge; the Serpent gaue it them, and they gaue it the people. For, whereas they should haue beene like an Oracle responsall, without any *Philippizing*, to the whole Kingdome, their lippes preserving knowledge with indifferencie, and the Lawe beeing to bee required and rendred at their mouth; they on the contrary preacht: what? *Visionem cordis, & non ex ore Domini*, a vision of their owne heart, and not out of the mouth of the Lord: which, to interpret by our times, were a dreame of their owne braine, begotten of choler and a hungry stomach, fore-telling the downefall of the Prelates and the Cleargie, with an imaginarie scrambling after the reuenues of Bishopricks.

And if it please you but to heare a little what may be saide in this behalfe for condemning of the Teachers, acquitting and releasing the poore ignorant people; you (may they say, turning to their Teachers) taught vs to abandon the congregation, where prayers were but

read out of a booke: you to fling out of the Church in a fume; where any thing founded but canonicall Scripture; though neuer so wholsom else to be hearkned to: you to damn Homilies to the pit of hell, which contained the kernell of saluation more liuely, than all your vocall Sermons could euer amount to: you to measure Baptisme by the person that administered it, as if no Preacher were no sufficient baptizer; a thing so contrarie to all the rules of Diuinitie, that the principall Apostle sayes of himself, *He was sent to the one & not to the other:* you to let the Baptisme of our new born babes, like a thing indifferent at six and seauens; as if the righteousnesse of the Parents made them perfect before God, that were borne in sin and in damnation, and the sauing Sacrament were now but a complement: You to bite the lip, and hang the head, at Supremacie of princes, in each kinde of causes, mentioned in prayers; as if that were but flatterie, beeing cast vpon kings, and the truer right thereof in Ecclesiasticall menages belonged to the Presbiters. You to flie frō the Surplice & the Cap, as frō a she Beare robbed of her whelps in the wildernesse, whereas *that defileth not that goeth into a man,* much lesse that which cometh vpon him, saith **Rom. 3.4.14* our Sauior, & **there is nothing vnclean, but to*

him that thinketh so. And how shal we reckon
 vp al your other mysteries, that you were wont
 to incoimber vs with? You, to put great holines,
 in not bending at Communion; high religion,
 in refraining from solemne thanksgiuing after
 child-birth: main discretio in withholding our
 children from the most godly *confirmation*;
 deep iudgement in abhorring the thing as a Ci-
 uill pledge at Mariage. If this may the people
 say of their Teachers, & this must their excuse
 be, in the last day, when they shal be charged to
 haue wakened the spouse of Christ, & troubled
 her rest afore she would. *Quæ autē iste quid me-
 ruerunt?* as for these poore sheep, that haue bin
 thus beguiled, what alas haue they deserved?

Howbeit, heere I cannot excuse the people
 altogether, of this our Land, so as saie I would,
 but that a great part of the fault lieth on
 the; who, though at first they were angled with
 the enticing words of their new Prophets; yet
 afterward so plaid vpon the hook, as in the end
 they could not be beaten fro it. & the prophets
 now, if they would please them, might cast no
 other bait before the but that. So as a man may
 say, that if at first they were credited because
 they spoke it, now they were to speake it, be-
 cause they wold be credited: a very ball of fauour

being thus tossed in a manner, to and fro, what betweene the politique drifts of the Teacher, at his first entrance; and the licorousnesse of the Auditors, now, not onely easie to be taken, but iecalous, if the taker applied any meanes, but those wherewith they were first taken. And yet euen this againe is no more, than the Church of the Israelites saw in olde times, and had experience of; that we might be like them both waies, as well in our people, as in our Priests. For, euen there *Venite predicate*, was the comon saying of the people to their Prophets, Come and preach to vs such and such things, not as you should, but as wee would haue you, & like best to heare of. O my deare brethren, it was neuer well, since either the people durst presume to giue aime to their Ministers, though neuer so secretly; or the Minister stoopt at the Pulpit dore, to take measure of the peoples fecte.

But to returne to the Teachers, because they without controuersie are the principall in this condemnation, and our Text leadeth me by the hand to taxe them most directly; it will be saide (perhaps) that such and such false Teachers there were, in old time, vnder Achab and the rest, but none now a-daies in the time

of the new Testament. That indeede were to imagine a pretie popish Common-wealth, where truth had clipt her wings, as they say, and could no more flie away; the spirit being as fast bound to the Desk, as euer they imagined it was to the Chaire. But, besides S. *Pauls* heere *If any* teach otherwise, *if any*, which extends to all times; besides that, I say, S. *John* tells vs, that euen now many spirits are gone abroad into the world, that would be tried before they be trusted, examined afore they bee belieued. S. *Peter* te ls vs, *Erant Pseudo-prophete, and erunt.* 2. *Pet.* 2. 1. (I name the place, because it is most obseruable) that is, there shall bee false preachers, euen as there were false prophets, and that *in populo*, among the people: what thinke you of that? Will you haue any more notes of them? that shall prinily bring in damnable Sects, and many shall follow their destructions, and shall make the way of truth to be euill spoken of. And through couetousnesse, they shall make merchandize of you with fained words, walkers after the flesh, despisers of gouernment, bolde, standing in their owne conceipt, speaking euill of them that are in dignity; or, if they admire them, it is but for advantage sake, contradictting the things, that in verity truth they knowe not, beguiling the unstable,

for sakers of the right way, and turners aside to a balke of their owne, after Balam the sonne of Bala, that loued the wages of vnrighteousnes, who, because he should not boast too much in his gift of tongue, his owne Asse spake vnder him, and a dumb beast rebuked the madnes of a speaking Prophet. *Hæc Petri sunt serè*, these are all out of S. Peter for the most part, fore-telling the disastrous euent of our times.

And I might add yet more, collected out of the same place, which place is so worthy for discouerie of the ages that were then to come, and are now vndoubtedly come vpon vs, that S. Iude hath thought good to repeat almost the same, in the selfe same words, after S. Peter, adding moreouer a most famous & memorable mark, one or two, of his owne, that S. Peter had omitted, to demonstrate the men, and to decide the question, if it may be, at once, betweene vs and them; *Murmurers, Complainers*, and yet *Mockers* too, when they thinke good, and last of all *separators*. *Quòd si hæc picta videretis, non dicta audiretis*, now if some painter had but drawne these things with a coale, not an Apostle described them in colours, as hee hath, could you doubt by which side they were to be vnderstoode?

It was our with a long time, as you may remember, *utinam omnis populus*, O that all the people did prophēcie, not only *Eldad* and *Medad*, but all the people. Such desire there was of that holy encrease. But since we haue learned, by a costly experience, what hurt a *Neophytus* doth by speaking in an assembly, because we would not beleue S. Pauls aduertisements: euery stripling, nay euery boy, beeing *flabellum concionis*, and *flagellum optimatum*, an instrument to set the mutinous a gog; and making this his first admittance to popular commendation, if he could declaim most lewdly, & yet most loudly, against them that scorned, and had good cause to scorn, to set his fathers, or his fathers fathers, with the cures of their flock, as *Iob* saith. The truth is, now we might spare some of that seed, which hath abounded so much to our woful decay, & Iuic-like eaten vp the Tree that supported it. *Take back, take backe*, may we say with *Moses*, not your stipends, but your Labourers, vnlesse they could labor any better amongst vs. Lergoe Church-men, and giue vp your Church-liuings, that you haue withheld in vniustice frō vs. For, not only the people perish there, where prophēcie faileth, which is a sentence that these mē haue neuer out of their mouths; but *pastores multi*, & indeed *stulti*, many

Ier. 12. 10

shepheards, manie, indeede too many to bee good, *diripuerunt vineam meam* (it is Gods owne complaint by *Jeremie*) are the cause that our vine lieth so waste & so defaced, as it doth at this day.

*Mel. Canus
in locis.*

Wherefore, in the name of God, if any teach hereafter, let them teach; but not *otherwise*: otherwise they were as good not teach at all. Let the olde saying of the Chaldees be verified among vs Christians, *Homo quidam ex Iudeis venit, Sacerdos, neutiquam decipiet nos*: there is a certain stranger come to Town, a priest I trow, he will not deceiue vs at anie hand. Such opinion they had of the preachers sinceritie. Let the pulpits be no *Pasquils*; nor the *Mosaicall* trumpet, a trunke to shoote pellets at gouernment and good order: Let no slanderous Characters be drawne in the oile of the Tabernacle, which no water can cleanse or wash away; and let a man take heed how he come there to clawe sides, where no good man enters without quaking. For my owne part, I say, with *Iacob*, *Hæc est Bethel*, this is Gods house: and let the stone out of the wall witnesse against me, if I decline to partiality, or embrace vntruth.

But to returne to our Text, If a man teach, *Si quis docet, splendidum est*: but if he teach otherwise,

wife, *Si quis diuersum docet, lubricum est*: teaching is honorable, but otherwise is tempting; teaching profiteth, but this otherwise marreth and ouerthroweth all. Yet, *Ania Pieridum lufiro loca, nullius ante Trita solo*; I would this were a Poets affectation onely, and not a Prophets: but selfe-loue, they say, lookes ouer Pulpits, as wel as ouer meaner places, and priuate glory is made the purchase of publique decay. *Abner* calls it play, to haue the young men skirmish and flourish before him, though it be vvith edge tooles: *Samsons* Foxes make a sport to tosse fire-brandes, though it bee to burne corne fields: the skittish Kine care not what become of the Arke, which they carie, so they may be frisking: and the very confusion of tongues and languages, is sweet meate to some, though *Babel* misse of her aspiring purpose. Well, I say no more but so; In *teaching* is not so much good, but this *otherwise* brings as much euil with it: like the good Figgs and the bad Figgess, *Jer. 24. 2.* none better than the good, none worser than the bad: so the Teachers of olde times, when religion was first restored in this our Land, to those that put an *otherwise* to their teaching in our daies, and fill all full of singularities.

But to breake off this point, and passe on to the next: The summe of all is, my deere brethren, that you make a difference heereafter betweene Teachers and false Teachers, not honouring all promiscuously that beare the name, nor yeelding your eares like a Lute, to be played vpon by euery finger; but distinguishing wisely betweene *the Teacher otherwise* (as the Text heere hath it, *If any teach otherwise*) and the Teacher *according to the whole-some words*, or according to that *which is according thereto*. For, as many as walke after this rule (I pray you marke the rule, for it is worth your marking) *Gal. 6. 16. That Circumcision is nothing, nor Uncircumcision is nothing*, that is, Ceremonie nor no Ceremonie; but the substantiall a *new creature*, I say, as manie as walke after this rule, *Peace be vpon them*, and *mercie*, and *vpon the Jsrael of God*. But if anie *teach otherwise*, opposing indifferencie, and oppugning authoritie, *Let no man trouble mee henceforth*, saith our Church: for, *I beare in my body the markes of the Lord Iesus*; and am knowen to be his by the euident prints of his aduersaries in my flesh, whom latelie they would haue blowen vp with hell-powder at once. And is it a small thing for them; thus

to fight against me from my youth vp, to vex
mee thus continually : but you, euen you,
must set to your hands, and make heauie my
yoake, the children of the housholde, and my
owne mothers sonnes ?

I Come to the third point, with all the speede
I can, though I am faine to passe by some
things of moment, vnspoken-to here; chief-
lie of the Coniunction of the two first parts be-
twene themselves, *Consent not*, and, *teach oth-
erwise*. For, the doore to false teaching, is,
the not consenting, or not subscribing at the
first. Therefore, *S. Paul* puts one with ano-
ther, *If hee consent*, and, *If hee teach otherwise*.
And yet againe hee puts one before another,
as namelic, false teaching before refusing to
consent, because some first *teach otherwise*, and
then haue no reason to denie *Subscription*, but
onelie because they haue otherwise taught.
They are loath that a woman should be said to
braine *Abimelech* with a mill-stone from the
wall, loath that lawfull authoritie should cor-
rect and curbe their stubborne fancie.

THe third point is, *The Rule of Triall, the Square of truth*, for iudging of matters that depend in controuerſie. A moſt liuely one, and a moſt absolute one, that the Apoſtle here giues, if I miſdeeme not; conſiſting of 2. parts; one, the *wholeſome words of Chriſt* or of *godlineſſe*, the other, *The Doctrin that is according thereto.*

And firſt, to ſpeake of the whoſom words; I cannot heere diſcourſe in the praiſe of *Theologie*, as gladly I would haue done at another time, how that it is the onely whoſom ſcience, when all is done; others are but for gloſſe and for ornament, hanging gold and iewels vpon our apparrell, as *Saul* did vpon the *Iſraelites* garments. *Ab illis enim ſalubritas quadam*, or not ſo much as that; but *ingenua animi delectatio tantum: ab hac ſanitas & vita ipſa petitur*: they put bloud into our face, like the *Alipia*, amend our colour and our complexion a little; but this like the *Phyſician* cheriſhes our ſparke, maintaines our life, whom therefore neceſſitie her ſelfe compels vs to honour.

And ſurely, without theſe whoſom words, all that growes abroad in the greene fields of
Phi-

Philosophie, it is but *toxicum*, but euen meer poison, and *mors in olla, mors in olla*, death is in the pott, we may say, where that but enters. *Elisæus* his salt only sweetens the broth, which a strange root hath made distastable, while the young schollers, and children of the Prophets doo not discern vwhat they gather: and *Moses* his wood, that is the Gospell of Christ Iesus, *lignum vite*, and *lignum crucis*, relishes the *Marah* of Gentile learning, whose waters are bitter, and end in desperation, without such mixture. Therefore *S. Hierome* was buffeted by an Angell, for studying heathen Authors too much; but, an Angell made *S. John* not giue ouer the booke of wholesome wordes, that hee brought him, till he had eaten and swallowed it downe.

But, as I said, I may not stand hereupon; no, nor yet vpon the 1. part of this rule, *The words of Christ*, and that same *hunc audite*, heare you him; which was spoken when all the rest were vanished and disappeared out of the Mount, both *Moses*, and *Peter*, & *Elias*; that we might knowe his singular prerogatiue ouer the Church, wherein neither *Moses*, nor *Elias*, nor *Peter* nor any communicate vvith him. Howbeit, still vve must remember, that there is ano-

ther *audite* left for somebody else too, another *heare you him*, though in their rank and in their place, as, *qui vos audit, &c.* he that heareth you heareth me, spoken of the Prelats & Pastors of the Church, that shall succeed continually to the end of the World; and *si non audit Ecclesiam*, if hee heare not the Church in her determinations, let him be counted among the heathen, and the Infidels, let him lose the verie right that hee hath of his Christendome. For so saith the second part of this rule heere in my Text, *And the doctrine according to godlinesse.*

For perswading wherof the better, & that we seem not to open a floodgate to popery, to rush in vpon vs all amain, it may please you to distinguish two kindes of *Verities*, which holy scripture hath distinguished long before vs, in the Ep. to the *Col. 2. 5.* Som of *Faith*, som of *Order*. Now the verities of faith are so plentifully set downe in the Olde and New Testaments, as he addeth to his own plagues, that shal presume to add one ior therto. For the wil of an ordinary man, that dead is; no man dareth to enterline (saith the Apostle) how much less then his, that witnessed a good confession vnder *Pontius Pilate* & sealed his Couenant with his own blood.

blood? Yet som do, it cannot be denied. In this net sticks the Boar of *Rome* at this day, & is go-
red with more *Anathemae*s for his presumptiō,
than *Absolon* was with darts hanging between
heauen & earth in the tree: though the beagels
of the secte, mistaking their sent, leaue him to
pursue vs with open volly & crie. The books
of the two Testaments they are all in all, for e-
uidence of our faith & demonstration inpreg-
nable; the two pillars to conduct vs out of *E-*
gypt into *Canaan*, one of smoke, dark like the
Old Testament, another of fire, bright like the
New; the two great lights, that God reared in
the firmament and aduanced, and yet the sun
to rule the day, the moone the night, so much
clearer is our planet than was the Fathers; the
two Cherubins that face the Mercy seat with
mutuall counterview, now the Mercie sear is
Christ, whom the two Testaments equally ar-
gue & demonstrate; the two spies loaded with
a cluster of grapes most delicious to ghost-
ly taste; the two Oliue branches that stand be-
fore the Lord of the whole earth; the two mil-
stones that neuer Tyrant yet tooke to pawne
from the poore church; the two dugges of the
Spouse, the 2. sticks of the widow, the 2. wings
of the Eagle, the tyvo mires of Gods treasure
house

house, exceeding all that was cast in before or besides, the bagg that hath both old and new in it, able to make a Scribe learned towards the heavenly Kingdom. O bevvare howv you disparage the sufficiency of scripture for matters of faith. O bevvare howv you detracte from the fulness therof, *cuius plenitudinem adoro* (sayth *Tertullian*) vvwhose absolute perfection I admire at my very heart, and vvorship vvith my face bowed down to the ground.

But, there are other matters of *Order* beside those, vvwhich though they be far less in valuation than the former, yet their littleness is not to be drovvned in the others greatness. *Et hæc facere oportuit, & illa non negligere* (saith our Sauour) these things you ought to doo, and yet not despise those. *Faith, Faith* (I say) as great as she is, cannot maintaine her self, without the rules of good Order, in any state or credit, nomore than the king can consist vvithout the fiede that is tilled, as *Salomon* sayth, And these things are not expressed in scripture; they are not. For neither neede they, neither could they; they need not, because so obuious; and they could not, because so numerous: but, *Reliqua cum venero ordinabo*, sayth the Apostle, *Other things I will set in order*
when

when I come, these things must be ordered, as they may be, by occasion. *Dauid* did not all things during his life, as he meant should be done in process of time; but he gaue order to *Salomon* to see to the execution of them by leasure, because he was a wise man; as himself saith, *thou art wise and knowest what is fite to be done: therefore, after my departure, see that thou doe thus and thus, &c.* So, the Christian Magistrate and Regent of the Church, whome God hath indued with the spirit of wisdom, and with whom he is assistant, to the consummation of the world, supplies in this case, that which was no imperfection for the scripture to leaue out, but rather an impossibilitie for the scripture to comprehend. I dare be bolde to say it, the scripture which is Christs letter of loue, penned to his Church, as *S. Austine* sweetly calls it, must haue exceeded not onely *mensuram Epistola*, the measure of so small a composition, which should neuer fill more than the left hand of the Reader, if we belieue *Seneca*; but euen swollen in quantity aboue the Popes *Decretals*, which *LVTHER* of zeale burnt in the market place, (they were so irksome and so tedious) if all things of this nature had been to be registred & ingrossed in them.

Fonts, plates, pews, belles, deskes, can you want them? can you spare them? yea Churches & Chappels too, by your leaue, which the Apostles had none, nor diuers successiōs after the Apostles; and therefore the *Brownists* like good honest fellows pull them down, as fast as they can, by vertue of this principle, & neuer dissemble for the matter.

If al things were written that our Sauior did, saith S. *John*, I suppose the world woulde not containe the books: but I may say, if all things were written, that are lawfully incident to the particular worship & seruice of God, a world of worlds would not containe the books, that should conteine them. Yet are not our Ceremonies therfore so many, that they should oppress vs with their multitude & load, as they vniustly cauil at vs; they are in number as few as possibly can bee in a Church, in substance as grave, in choise as discret, in sight as comly, in obseruatiō as easy, in significance as natural & correspondent: but though we haue confined our selues to paucitie for good respects, yet the thing it self in nature is wonderfull broad.

Now let the scoffers of this our doctrine appeare in their likeness, & shew their faces, if they dare for shame. They traduce our champions,

pions, & blaze them to the world for blasphemers: one because he saith *Christ* is not *the sole Law-giuer of his Church*, another about the rawenesse of the primitiue times compared with ours; though it cannot be denied but in many respects the church hath bin bettered as well as empaiied by continuance. Separate awhile your selues from preiudice, and let not the captiousness of tearms trouble you, consider if you can the naked truth. Why should this seeme strange in your eares, that *Christ* is not *the only Lawgiuer of his Church*, in the sense that we deny it, or how can it euer be avowed for true in the sense that they obtrude it? Are there no lawes, thinke you, to be obserued among christian men & women, touching matters of church and of Religion, but such as *Christ* hath established and promulged with his own mouth? Certainlie, I wil produce no hidden arguments, certainly I will not search the depths, as they say, nor scowr the bottoms for this matter; I will alleage no more than you all know, & are all able to iudge of, and yet I wil conclude the thing in question; that you may see the difference between *the wholesome words of Christ the Lord*, as our Text here hath it, and *the doctrine which is according to godlines.*

*In their
Challenge to
Disputas.*

If any of you should commaund your seru-
 .. uant, or your son, to carry a Bible with them
 to Church vpon the Sondaies, vnder paine of
 your heauie displeasure if they did not, doe
 you think it were a law that might be broken,
 or no? A law doubtles it were, as being taxed
 with punishment vppon the offender. Your
 selues would think it fit to be kept, not fit to be
 broken. And yet it is in matter of Gods ser-
 uice and Religion. For, let no man deceiue
 himself my deere brethren, not willingly mis-
 conster vs; there was none of vs euer placed
 so much Religion in a garment, as you doe in
 a Booke. And yet CHRIST neuer badde it,
 and it is left free; for all sinne not, you must
 think, that come to Church without their Bi-
 bles, though they can read.

Winde your selues now out of this net, as
 well as you can, which is no net, but a sounde
 and substantial confutation, specially you that
 delight in ambush, as *the twelue reasons*, and
 intorteled Syllogismes. Or, if you say that
 Christ comanded vs to search the Scriptures;
 we'll, though that doth not enforce, that wee
 should carrie them to the Church, to euerie
 Lecture, or sermon, with vs; yet, let the for-
 mer supposition hold, but in *Lidleyes prayer*
 Book,

Booke, or *Bradfords Meditations*, or some such like, and then see what you can say to it; whether you will allowe your seruant or your sonne to crosse your commandement in such a respect or not. Neither againe maie you except that the bringing of the Bible helpesto edifie, the ceremonies not: for the ceremonies edifie too in their place and order (I will not now compare them with a lay mans Bible) and the question is not so much touching edification (if you mark it) as whether they may be vrged vppon the consciences of beleeuers by lawe, though they be neuer so apt in themselves to edifie.

How then is it my deare Brethren and sisters of this Cittie? may your prentises be constrained, your children compelled, by your priuate law-giuing authoritie, thus and thus to demeane themselves in Gods seruice & vvorship, without anie disparagement to the supreme Law-giuer, and may not they whose iurisdiction is so farre greater than yours, attempt the same ouer them that they gouerne? Maie the Housholder do this in his house, and not the king in his kingdomes? Maie the father and the mother, and not Gods Lieftenant and Deputie generall? Naie, maie the

Pedant in his flock and not the *Prince*?

For to say the father commands but a few, and the maister a few, the King all the Ministers & Preachers of the Land, is an opposition more fit for you to make than for me to remove, or rather so vnfit for me to remove, that indeed it is not fit for you to make: the kings authoritie iustly stretching farther, why? because the limits of his Realms are wider; and if he allow you to be kings in your households, you must allow him to be a householder in his kingdom, at the least.

Again, to say that the one are Ministers and Preachers, the other but children & seruants, is as vain. For, if christian libertie must not be infringed in binding ministers & preachers, no more may it be infringed in binding children, and seruants; & if Ecclesiasticall Canons wrōg the priuiledge that came by Christs blood, so do domesticall: we know no such prerogatiue of one aboue another in these kind of causes, euery mans conscience is as free and as vntouchable as anothers before God, one price was paid for all.

Coloss. 3. 11

I omitte many things, that might be alleaged; to make this sort not onely strong but intvincible. The Church wee say, may make lawes,

lavves, and not Christ only. She that may re-
peale them, she may make them: The Church Act. 17
repealed the law of abstinence from strangled
and bloud, when she saw fit time, & cancelled
that which the Apostles by the instinct of the
h. ghost had enacted, but enacted without any
limitation of time. The same I might saie of
the kiss of Charitie vsed in Church, and com-
maunded in Scripture, *Greete yee one another* 2. Cor. 13. 12
with an holy kiss; now laied aside with as much
maturitie as at first it was brought in with ad-
uise. The same of widows to be fedd by the
Church, an Apostolique sanction, and yet
now not so much as called for once, by them
that professe the restauration of the golden
age to the quick, so as we shall not haue a pinn
nor a pegge missing, as they say in the great
worke of their second Tabernacle.

I might proceede to more. The Sabbath Caly. Instit. l. 2. c. 3. sect. 32. et 34. Chemn. in loc. Com. p. 2. de 3. prac. Vrsin. in catech. in 4. prac. Bellarm. de ima- gin. San. l. 2. c. 7. ubi. August. Irena. et Tho- mas citat in e- andem sent. Ca- techis. Rom. et Chapreville in eum locum Cat.
that wee celebrate euerie seauenth daie, is it
not of the Church and her constitution meer?
The discourse were impertinent, but the con-
sent of writers maie goe for proof in the mean
time, and the places are verie pregnant, *Rom.*
14. 5. Coloss. 2. 14. Matth. 6. 3. with the like,
besides a troupe of reasons that perswade that
way.

Judas

Judas Maccabeus instituted a Feast, by virtue of his place; and of his authoritie among the Iewes, and increased the number of Feasts that God had appointed to his people. Yet our Saviour sanctified it by his blessed presence; thought it no disparagement to his sole law-giuing. *John. 10. 22.*

The Musicke of the Temple, that *David* brought in, we read it approued, wee neuer read it commaunded. What some thinke they maie gather out of obscure consequences, I regarde not a rush: If euer it come to triall I can saie as much, why *David* should doo it of his owne head, as by anie speciall commaundement, for ought that appears by Scripture: Yet, the high Lawe-giuer was not displeased with it. And, if happilie these men had beene by the same *David*, when he danced naked before the Arke, they would haue greatlie blamed him, for bringing a new service into the Church, for so much as dancing was no where prescribed; and chid him for affecting nakedness in Gods worship: which, they might doo with better colour than they can chide vs for our apparell. So is our case one with the Fathers: so are the actions of the greatest Patriarches subiect to the same reprehension of the scornfull

scornefull, that our practices are heer at home;
and the Land is not yet rid of her *Micholls*.

Jonadab the sonne of *Rehob* interdicted his
sonnes the vse of wine, for all their life time;
and God commended his seuerē Law-giuing.
Yet, *Jonadabs* authority came short of the roiall,
and we haue no such strictness enioined vs,
as is the abstinence of wine for a mans whole
life time. The brasen Serpent was Gods oovn
ordinance; *Ezechias* as King brake it in pieces,
when he saw cause. No direction from God,
no entercourse of the Prophets moouing him
thereto: yet, his fact is famous throughout all
posterities. Lo, the weapon that they thrust at
vs so often in vain, mortally retorted vpo their
own breasts. Lastly, the K. of *Nineueh* cloathed
cattle in sackcloth, a thing more monstrous &
vncouth to behold, than anie surplise vpon a
mans backe; Yea further, made children and
beasts refraine from meat, a fasting for which
he had no foundation in scripture. Was it ther-
fore euer a-whit the less accepted? I trow not:
God was appeased with it, God turned awaie
his wrath vpon it: we put no such confidence in
our constitutions, albeit the ceremonies haue
their vse.

The antient Fathers, *S. Austin* in his 5. booke

de Baptismo, 9. chap. and *Tertullian* in his book of the same argument, agree in this that God gave no direction to *S. John Baptist* of baptizing in particular, but onely in generall appointed him to baptise; the rites and the fashions he was to add himself at his owne pleasure. And therefore it is called, say they, the Baptism of *Iohn*, as being his own for the most part. Yet heer was no iniury to Christ the sole Law-giuer, or else he should haue been sure to haue heard of it. To conclude in a word, we neuer read in all the Scripture, that Christ is *the onely Law-giuer* of his church: and yet if we should, we haue that smal vnderstanding with vs, as to cōster it no otherwise thā the only Teacher, & yet other Teachers; the only Magistrate, & yet other Magistrates; (for we must desire thē now that we may haue no *Anabaptism* to trouble vs in our arg. whatsoer they thinke, or whatsoer they wold do at another time:) so the only *Clauiger* of the house of *Dauid*, & yet the Church hath hir keies too of no smal cōsequence; the only foster-father of his flock, & yet many nursing fathers & many nursing mothers (God increase the number) of his poore Church; whose milk is disciplin, whose diet is cēsure, whose nourishment is nurture & good laws. No doubt the soueraign drownes not the subordinate, in all

these & the like instances. But simple folks may be blear'd with tearmes, & the one cied man ruffles it they say among the stark blind. Forgery ceases in the wise mans presence. So much therefore concerning that. Another thing they carpe at in the doctrine of our men which because it belongs to the place that I now handle, I wil speak a word or twain vnto, & so an end. It is for saying the Church cannot er in defining about ceremonies, or any such matter of order arbitrary, & indifferent, define she how she wil. Truly to enquire what the Church may doe, in utmost extent, without possibility of sliding into error, is a thing more meet for schooles than pulpits, & to exercise great iudgements than to tickle curious eares. Yet thus much as a schoolman I wil be bold to undertake to determine by the way, that for so much as things indifferent are exceeding diuers in their own nature, & many lawfull that are not expedient, according to the Apostles saying; yet supposing the assistance of the spirit of God in ruling his Church, which is rather Christian to believe than to deride or to denie; the church cannot er, define she howsoever in such cases: & again, not supposing so, yet she cannot er dangerously, howsoever shee determine touching such matters. I say *determine*; for in preferring the ceremonies

before the substantialls by waie of obseruation she maie erre, as the Church of the Iewes did, whō God often reprehends *economic*; & again I say *the Church*, for if the Papists haue erred euen in deuising some of their ceremonies, yet that is since their synagoge lost indeede the honor of that title. So much also briefly may serue for that.

The last thing that I will note out of our aduersaries exceptions compared with the doctrine of this present place, is that which the author of *the challenge to disputation* hath set down in a certaine place, much (as I remember) to this purpose;

That, if we in our opinions, which we maintaine about Ceremonies, vsed in the Church of England, as they are at this day, be right, then our departure from the papists cannot be iustified, and the Pope with his adherents, nāy Christ the Sonne of God; and his heavenly truth in them, hath had great iniurie to bee so long novve relinquished vpon no other grounds.

Yea they farther profess, that themselves will becom papists, and Iesuits (& what not?) if we can but quit our selues in the controuersie. O speech worthy the authors of it! O speech most

vnwor-

vnworthy the cares of any christiā mā!ō speech than which the diuell of hell could neuer haue roared out a more viperous, nor a more detestable one, aboue ground. Let it be noted, I would wish you, & noted again, with a pen of Diamond, in tables of brasse, to shewe the disposition of the sect for euer, that, when they would reuoke it, they may not be able. For, what thinke you my deere brethren & Country-men of this place? Is it matter of *Order* that we haue left *Rome* for, or matter of *Faith*? Is it matter of ceremony, or matter of substance? Is it a straw, or a block, nay a great beame? Is it a gap and a bush, or a countermure of stone, and trench vnpassable, that diuides vs from them? so great, as we cannot imagine that was euer greater, which sometime diuided *Abraham* from the rich man in hell.

And yet beholde; worshipping of Images, adoring of reliques, inuoking of Angels, building Churches to Saints, sacrificing for the sinnes of quicke and dead with a Wafer-cake, treading downe Kings, the Deputies of God, from their throne of Maiestie, to set vp a soxie Intruder in their roome; whom all ages haue acknowledged their vassall; taking away Bibles, mangling of Sacraments, licensing Stews,

J condemning mariage, vwrapping vp your seruice, and the obsequies of your conscience in the strange liuorie of an vnknown tongue, selling pardons for fixe pence, soule-ease for money, heauen at pleasure, opposing the flax of our transitorie deedes to the vnpartial fire of the heauenly righteousnesse, mingling the blood of Martyrs, that I say not of Traytors, with the blood of the Lambe of God, spotlesse and immaculate, which onely taketh away the sinnes of the world, which onely quencheth the rage of the wrath to come, which onely abateth the edge of his fathers iustice, and the sword *Cberubicall* that glitters afore *Paradise*, these thinges are now no cause to leaue *Rome* for, by our mens doctrine; or at least no more cause, then surplice or no surplice, gesture or no gesture, ceremonie or no ceremonie, presbyterie or Bishopdome amount to heere at home betweene our selues. But as I said before, so I say once againe: Let it bee noted, *I* would wish you, and noted most heedefully, to shewe the disposition of the sect for euer, that when they would reuoke it vpon better deliberation, they may not bee able. So much also concerning that. For *I* doubt not, I, but your knowledge is satisfied, and their

their phrenzie discovered sufficientlie heere-with.

I should proceed from hence, to some of their obiections, as weake as water, and as vaine as vanitie it selfe vpon the weights: As, *Mardocheus* his refusing to rise to *Haman*, though the King commaunded it, will-worships, mans ordinances, *Whatsoever is not of faith, is sinne*; therefore we must haue expresse Scripture for all that wee doe, shewes of euill would be abandoned, Reliques of Idolatrie layed aside, no conformitie with vnbeleeuers, and the like. For, who euer rose vp in contradiction against the Church, but had a *scriptum est* of his side, and somewhat to say for himselfe? Yet with such stuffe as these (a thing lamentable to be spoken) they vsually sucke the bloud of your soules, and peruert many from the right way. But I must make haste to that which is behinde: and to say truth, whom the former positue confirmations will not satisfie, hee will bee little the better for dissoluing these and the like their cobweb- obiections. I haue done it often, most often, in other places; I pray you once giue mee leaue to passe them ouer heere.

So

Contra
Pſychi-
cos.

So much of the third point, *The rule of trial,* or, *the square of truth*: which consists not onely in the wholesome words of our Lord Jesus Christ; but in the *Doftrines*, that are commenced and framed according thereto. For, as *Tertullian* saies most sweetly, *Non tantum ſervire debeo Domino meo, ſed adulari*; wee must not doe all that we doe of Iniunction, but we may honour God with our freest inuention. And *S. Pauls* limitation is very large, and no way thrall'd to the narrowneſſe of thoſe precincts that they imagine, *Philippians*, 4. 8. *Whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things pertaine to loue, and are well reported of, thoſe doe, and the GOD of peace ſhall bee with you.* Doe you but marke the promise that *the God of peace* ſhall bee vvith vs? vvhom theſe men vvould ſo faine keepe out of our Land, and baniſh, as they ſay, by head and ſhoulders. O the ſweet maſke of *Peace* to appeare in! O the gracious forme of peace to maſke in! Let him alway appeare to me in that forme! let him alway preſent himſelfe to me in that ſhape. Not in fire nor in tempeſt: for, in them the Lord was not, ſaith the Scripture: but in the ſoft and ſtill vvinde. *The God of peace ſhall be with you.*
This

This was the promise: but now mark the precept also, I pray you: *Whatsoever things are honest, whatsoever things are iust, whatsoever things are pure, whatsoever things pertaine to loue, and are well reported of, those doe.* If there be any *vertue, if there be any praise.* O notable accommodation of the Apostles pen to our times! For, what more *honest*, than that which can be charged with no crime, but onely ieaiousie & suspicion refuseth! So are our Ceremonies. What more *iust*, than that which lawfull authoritie hath established, and those lippes that harbour an oracle, ratified and approued? Yet so are our ceremonies. What more *pure*, than that which is refined in the fornace, and purged from the dregs of all ancient superstition? yet so are our ceremonies. What more *pertaining to loue*, than the pledges of combination betweene the Ministers of one Kingdom, likely also to draw the aduersaries to an vnion? yet this is the verie nature & scope of our ceremonies. As for *praise*, and *vertue*, and *good report*, and such like, the best, & the best iudgmented will easilie allow it them: the worst I knowe depraue them, whose iudgment makes them neuer the worse for all that. And where the former titles goe before, as *honestie, purity,*

and the like; these latter must needs follow of their owne accord, they may not bee parted. Wherefore, if your delight be in the God of peace, strue not against such thinges: as for those that put them from them so violently, they shew plainly that peace is not their seeking. But, so much shall serue, as I said, for the third point generall of the Text.

THe fourth point remaines, which is, *the indifferencie of the parties*, offending against that which wee haue formerly deliuered, of *consenting to the words that are according to godlinesse, and, not teaching otherwise.* *If any man*; be hee who he will be, learned or lewd, Clarke or Lay-man, spirituall or temporall, holy or profane, one or many. For there is no rising vp against Iustice for respects, and *Salomons* sword strikes vnpartiall where it hits; *Vlysses* must not swarue for *Telemachus* in the furrow, and a Iudge must haue eares to scanne the causes, but no eyes to discern the persons. *If any.*

Yet the multitude cries out; The good men, the purer sort, the preciser sort, of great parts,

parts, of great paines, they are silenced, they are deprivied. *Parvumne Sanctus Paulus*, vvas *S. Paul*, thinke you, an Apostle, or no? Did he speake by the instinct of the holy Ghost, or no? that hath so damped the clamours of the iniudiciall multitude, and checked their fond exceptions long afore-hand, with his *If any*, if any man; be hee who he will be, looke not to his person, trust not to thine eye, make no difference, remember the Church, and the peace of the Church, the coate of Christ, nay the bodie of Christ, *Pereat unus potius quam unitas*, and, *Nulla charitas ad eam charitatem qua obstringimur Ecclesia*: Let *Saul* take heede how hee spare *Agag* for pretexts, and slay the meagrer and the wretcheder of the Kine and Cattle, passing by the fairer for his owne lusts sake.

But because they doe so aggrauate the matter against vs, in regard of their worth; we will way the respects that they most trust to, in due ballance, and see what in extremitie they may challenge at our handes. I am loath, I confesse, to enter into this kinde of comparatiue conflict. For, I haue learned of *Aristotle* not to be ἀνθερωπολόγος: but the *Ethic. 4.* importance of the cause, and Saint *Pauls*

If any, ouer-rules my disposition for this once.

Three things they most beard vs with, their life, their learning, their labours. For they are honest men, as they say, painfull men, and profound men. And if we goe to leuie them now by the Tribes and the families, and at last by the head and the poll, to see if they be all answerable to this report that goes of them, or no; wee are tolde afore-hand very mannerly forsooth, not all without exception for life, but some; not all so deeply learned, but some; not all so painefull nor industrious in their vocation, but some. And so we haue heere in effect *bestiam pharmacopole*, that *Julian* the Pelagian vpbraided *S. Austine* with, the beast that the Apothecarie promised his patient of wonderfull vertue, which, afore morning was com, had eaten vph her selfe. For, if onely some be thus approued for life amongst themselves, what then shal we say of the other more obnoxious? and yet beholde, they all crie out to haue the vices, and the scandalls of the Cleargie reformed. And if onely some be thus esteemed for learning among themselves, what then shall we say of the other sort of insufficient? and yet they all require a learned Ministerie. And if onely

onely some be so famous for paines taking amongst themselves, what then shall wee say of the other idle Drones? and yet all crie out against lazie labourers, and would haue Hiue, and Bees, and hony,& all, giuen ouer to them to sucke.

Doe you not see, beloued, by these things most clearely, the beginning, the proceedings, and the end of the whole faction? Set on foote no doubt, by some, that thought well of themselves, and perhaps had cause so to doe, if they could haue done it, within any good measure, or compasse; afterward helped forward by others, that had no such desert of their owne to raise them; yet thought they would bee followers of the Campe, lending their hands, and their names with the foremost, partly for companie, and partly for hope of spoile and booty? at last the poore people caried away with hobubs & imaginations, hearing them not onelie to vaunt of their vertues, but to crake of their forces, and that by the hundreds now and the thousands? Whereas, of all these things there is no one true, as I haue shewed, or that they dare stand to, in strict rearmes; and yet if all were as true as they make shewe for, yet number preuailes not against the right, as S:

Paul here hath it, *If any man*, whosoever he be, or how many soever they be; and excellent gifts bind to excellent modestie, giue no leaue to men to be mutinous.

You see beloued, by these delaies, how loath I am to come to the stricter scanning of their three-folde Comparatiue, their life, their learning, their labours, that they beare down ours so mightily withall, as they think. Yet somewhat must be said, I cannot dwell long vpon it, because I come to it against my will.

First, for their life, that they magnifie so much. Howbeit, I would counsell them to spare this plea, or let some other speake it for them. *Alienus laudet te non os tuum*, it would sound better in their neighbours mouthes. Surely, vertue neuer dwelt at this signe; surely she is no *Dinah* that romes abroad to see, and to be seene of the daughters of the Country; but rather an *Elizabeth* that hides her selfe fixe moneths together breeding childe, and that so famous a childe as *S. Iohn Baptist* was; neither euer did religion write vpon her posts, *My house is the house of prayer*. It is no speach of a contrite heart, *Stand farther from me, I am purer than thou*; but, *depart from me Lord, for I am a sinner*.

Besides,

Besides, this is most certaine, no vice euer shewed her face without a vizard yet, in publique, if she could hide it; hypocrisie must lead in heresie by the hand, and vs her it, and make way for it, like the Damosell that led *S. Peter* into the high Priests Hall, euery body so abhorres it, if it appeare as it is. But, *Speculum consulitur*, saith *S. Cyprian*, *cur? nisi quia timet ne sit ipsa*, she consults with her looking-glasse, till that at least say shee is faire. Boyes with nuts, like the Indians with rattles, or such pretie toyes; and men many times are caried away with shewes, with gloses, and professions. As if *Iudas* kist not where hee meant to kill, or olde shooes transform'd a Gibeonite, or *Jezebels* paint were anie better then the plaister of a leaprous countenance, that lurketh vnderneath. Therefore wee reade of Woolues that shall come in Sheepes clea-thinges, therefore vvee reade of *Satan*, drest like an Angell of light. False Prephets haue vvorne rough garments next their flesh, as well as the good, and *Pelagius*, was as strict a man for life, as hee vvas reprobate concerning the faith. Did not deuout women resist *S. Paul*? so I say, deuout women, *Acts 13.15.* and wee heare that these

haue

haue the like on their side : no meruaillo. Neither are the Monkes of later times yet out of our mindes, with all their painted holinesse & goodly shewes, whose soules, if it were not an error of *Pythagorisme*, I would not sticke to say had come to take vp their mansions once more in these mens bodies. Pardon vs, pardon vs, if we yeeld not to a second gull, specially serued vpon vs so freshlie in the same kinde, and giue vs leaue to distinguish between *Samuel*, and the Diuel, whom the Witch of *Endor* hath suborned in his mantle; so farre forth like him, if you wil, but that hee is known by his ascending out of the earth.

I am loath, I protest, to discouer *Noah*, wallowing in his shame, and drunken fits, though their boisterous enormities cannot make them to iudge mildelie of others infirmities. But what thinke you? shall we call that mortification, which wee are sure to finde, not in the Monasterie embracing the dust, nor yet with the Doctors disputing in the Temple; but sitting vppermost at belly cheare, and at Feasts? shall we call that austeritie, which fawnes, and crouches, and tells newes for a meale? courage and fortitude, that reiects tythes and properties, to graze vpon a beneuolence? contentment with

a little, which hath a hooke in the end of it like a *Harpago*, and picks as many purses by day, as a thiefe takes praies in the night season? humili-
 tic, that shaking of the Bishops Iurisdiction, would now be the onelie Pope in the Parish? I passe by many things: patience, which passeth ouer the miseries of prison, with such manner of delicacies & store, that Quails are no meat with them? chastitie, which placing all perfection in wedlocke, is found many times not to stay there? Charitie, modestie, puritie, they are but names, as *Brutus* complained when he was a-dying, that vertue her self was no better; and *sacrifice* hath turned *mercie* quite out of doores. Why doth *Coniah* breake downe my Cedar worke (saith almightie God in *Jeremie*) and then paint it ouer with vermillion? so why do the faire shewes of worship, and the first table, gild ouer the monstrous breaches of the second? But I stand vpon thornes, while I stand vpon comparisons. *Nos nec pugnas narramus nec cicatrices nostras*, though *Thraso* may; it is enough for vs, if wee may be found one day amongst them, *In quorum ore nō est inuentus dolus*, in whose mouth there was found no guile, that is as Saint *Austine* sweetely expounds it, which confessed meekelie that they were sin-
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 ners,

ners, and built their glory vpon humility: So much of their life.

Followes their Learning: which if *Quintilian* might haue had his wish, *Soli vt artifices de artibus indicarent*, that the people should not presume to iudge of faculties, they woulde not once haue dared so much as to mention: They beeing so farre off from attaining to the first three, as I may call it, or to anie superlatiue perfection in that kinde, that they haue deuised manie wayes how to ridde the VVorld of such a combersome employment, as cunning is; and put all their commendations in this, If they could put all Learning quite out of countenance.

VVho of vs knowes not, what they haue done in Schooles for payring and nimming of the Arts, till they haue made them more bare than the King of *Ammon* sent *Dauids* messengers awaie, and grubd not onely their beards but their chinnes? And who of you know not, how they haue declamed against them in pulpits, as if the Captiue Woman were to bee slaine and not to bee shorne, as if *A G A R* stooode *A B R A H A M* in no vse for procreation, and all Philosophie were now but cosenage? Let vs belieue that they can haue reached

ched to the toppē, that scorned to climbe by the middle staires: let vs belieue that they are such mightie men in Diuinitie, that professe not onely strangenesse, but warre to philosophy. Though, who sees not what a diuinity they haue coined vs? more ignorant, or more pe- culant I can hardly saie whether. Once, they will teach their Nurse to sucke, with shame en- ough, and correct *Magnificat* afore they know *quid significat*, a Prouerbe so fit, as if it had been made by them: while they impure those errors to the Church of *England*, both in their teachings, and in their writings, as is a tickling to the aduersaries to heare counted for errors; to vs not so lamētable to be charged by them, as charged for those things, or not so much for those things as by those men for those things, while the cōmon enemy stands by and laughs. And if it were not in a Theater of such conspi- cuity, where whatsoer is spokē one way, is sure to be detorted, and wrested another way, ther- after as is the humor of the Consterer; I would not sticke to saie it, that they haue more er- rours in their doctrine, than they haue haire on their head: and Saint PAVLS verditē is heerein also verified of them, that he that consenteth not, but teacheth otherwise, knows

nothing, nothing, at least as hee should doe. A iust iudgment of God to light vpon them, that thought it nothing worth to be counted wise, vnlesse all the world were fooles besides; whereas wee stande not so much now to boast our selues, as to keep off scandall from the Church of Christ, and slaunder from the armie of the living GOD; which hath not her better vnder the sunne (let not enuie heare mee) for all the glory of Arts & Sciences, howsoeuer these demilaunces and these Dwarfs (only big in their owne conceits) proudly defie her.

But to finish this point, and to graunt them their asking for this once; let them bee as wise as all the children of the East, as *Hethan*, as *Chalcol*, as *Derda*, or as *Daniel*; yet what get they by it, what gaine they by it, to the purpose now in hand? The stronger wit the stronger heretike, said *Vincentius* of old, & *Origen* proued it true by his exāple. Neuer mean parts set trayterous plots abroad, neither in church against Christ, nor against King in the common-wealth. Were not *Core*, *Dathan*, and *Abiram*, the 3. resisters of *Moses* their Gouvernour (as these are of the gouernment, at this day) the famoset & the eminentest men in the cōgregation? I am sure the Text saies so. And let no man think I doe them

wrong

wrong to tank them with *Core*, or his fellow conspirators: For as I haue often said, so I will say it once more, that as for the sin of *Core* and these mens, but a paire of sheetes vvent between. Wherefore, once again, let me enforce *S. Pauls* *If any*; if any, be he who he will be; and let *Saul* take heed how he spare *Agag* for pretexts, and slay &c. when all are a like faultie, and liable to censure. So much also haue I spoken vnto their learning, with no other intent (God is my witness) *quàm vt ista ilia quæ sunt inflata rumpantur*, then to prick the bladder and let out the winde.

The 3. point only remains; their labor, their diligence, & their travel. Wherin I will vse no dissembling, nor haasting: they haue bin but eue too too diligent, running with *Chuzi* afore they vvere sent, and yet again, vvith *Abimaaz* out running *Chuzi* because they haue run by the vvay of the plain. A way of such plainness most as them (God helpe them) as I think the like yvas neuer in vse before, and I hope shall neuer be in practice again. But to speak to their pains: vvhat meruaile, if the children of light be not alwaies the forwardest in their generatione the Pharise's compass sea & land to make one profelite, though they make him doubly

more dāned than themselues. While the good man sleeps the enemy is not idle, but sowes his tares very industriously. Mischance is nimble, & one *Att* outstrips they say a hundred *Litre*. I could wish, our men would imitate their diligence; but by al means they must beware of their pestilence. Who knowes not what hath bin the wonted argument of their sermons; railing against our seruice book, & defacing praiser, to take vp the time forsooth in preaching; like the hedge-hog that draue his Host out of doores. For so praiser lets in preaching: & by it we can do, if we can do any thing. Yet as *Cæsar* drowned *Bibulus* his Cōsulship, so they make one of them to liue by the spoile & wrack of another, preaching by praying; though the Ch. be the house of praying not of preaching, properly so instiled by God himselfe. Then their squibbing at the Prelacie, yea & glaſcing sometimes at the soueraign authority: which I haue heard, to my great grief, with mine own ears in this Citie, whē time was; not without the great applause of the seduced multitude. And now no dumb dogges I warrant you, but (which is worse) barking afore they espie a thief, yea biting true men that com in their way: whose legs would bee broken, or their hamstrings cut, by the

the custom of old *Rome*, for being so fierce by day; whereas they are set to watch the night, & the Capitoll to giue the maintenance for such a seruice only, & no otherwise. They tell vs of rigor, & persecution, & hard measure: but it is they with their tongue, not the church with hir hand, that is the persecutor. *Hagar* beats *Sara*, & not *Sara Hagar*, though you would think it otherwise whe you read the story; because *Hagar* is the male part, as hauing gottē a great belly (these being full & desirous to vent, like a vessel stufte with new wine, as *Iob* saies): *Sara* doth but as a mistress should (& so the Church) striking when shee is prouoked. And shall these paines bee mentioned to their praise, which a mean seuerity wil not serue to chastice? They delighted in bitterness, let it come vnto them; their theme was cursing, let them inherit it; be it as water vnto their bowels, and as the girdle to their loines, that they are girt withall. They tel vs, they haue laied their axe to the Prelacie to hew it down: but if it chance to swerue & hit the striker, let such a man know that it coms of the Lord. This I haue spoken of the matter of their sermons: but now if I should enter to entreat of their form, the day would fail me. Be it conceiued in a word, The most of them haue made gods offerings to stinke, like the sons of

*Preface to
the chal-
lenge.*

Eli, & the pulpits to lose much of their antient estimation & credit, that they held in former times, by the vndiscreet handling of their busi-
 nesses. *Aristot.* was wont to say, it was the reward of a lier not to be belieued when he told truth: so, many men of worth are the worse thought on for their vnworthines. To omit other faults, so retchless & so dissolute they are in their preaching, that now it is become a lavv among thē, as it was among the *Tarentines*, *nemo de nobis*, let him be no body in the faction, that brings a studied or a premeditate sermon. That were to ty the H. Ghost to an inkhorn, turn the cock & it will run well enough of it selfe, (I think I speak their own Prouerbs:) & there are som worse, as whē they say they bring sermons of Gods own making, because they took no pains in the penning; with others mo, that for honesty sake must be concealed. Thus they tell vs of labor, & labor, in their preaching; and when all comes to all, they hold it no preaching, if it be laborious. *Alex.* would be painted by none but *Apelles*, grauen by none but *Lysippus*, one an excellent painter the other an excellēt caruer: these can allow any to handle the word, to touch the misterie with vnwasht hands, ὁμοτελεῖται ὁμοτελεῖται as *S. Basil* saies, base fellows, and (more then so) a degree

degree belowe baseness it self. And therefore no maruaile, if anie thing be counted good enough for our Order, when they haue counted any body fit enough for the labour.

But to let go this, because they will saie this is to preach in the euidence of the spirit, and in all demonstration of power and authoritie (though God knowes there is great difference between the two) what think you of that, that they challenge to themselues a conuerting power, (I speak no more than I know by good proof) and deny to others a conuerting ministration? In the latter whereof they are not so iniurious against charitie toward men, as in the former hainous in excess of pride and impiety towards God. Certainly, my deare brethren, if we could conuert others, we would first begin with the conuersion of our selues: but because no man conuerteth himself; therefore, it is most true, he cannot conuert another. *Turn vs Lord and we shall be turned*, saies the Prophet himself, though he could preach no doubt sufficiently: and our Sauour likewise, *You haue not chosen me*, but *I haue chosen you*, spoken not to the multitudes but to the Apostles themselves; aboue which leuell the Church men of our times, and the men Apostolique that liue

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yet

yet, may not seek to soare by anie means. The heart of the King is in the hand of God, as are the waters in the South; that we reade in the Proverbs: but we neuer read, the heart of the people is in the hand of the Minister to turne it which way he wil; But, *Paul is nothing, and Apollos is nothing, and, We are not Lords ouer your Faith,* and againe, *Why gaze you at vs, as if wee by our vertue had made this Creeple whole?* Yet, as the Flie that you haue heard of, which riding vpon a coach-wheel at the games of Olympus, gaue forth that it was shee that made so gloriuous a dust; so these as vainglorious, but in a higher kind, arrogate to theselues the manage of that seruice, whereunto it is enough if they may be reputed but the meanest accessaries.

And now we are not angry with them, for denying vs the fellowship of such a prerogative as cannot be helde without Gods highest dishonor: but leauing them this blasphemie to adorn their head withal, we think it worth the noting that they haue excluded vs from being so much as instrumēt, aswel as inuested themselves in the principals. For, thither no doubt tendeth that speech of theirs, which you may all wel remember, it was so famous, *That all the floure is of their bolting, throughout the land,* the
bran

bran & the chaffe (if anie be in the Church) is theirs that haue labour'd in a different kind frō them. *Ruth* could not glean so much as a hādful, these mowers haue so carried all into their barne; & the *Ammons* of the people could not be perswaded to let any cakes go downe, but onely those of *Thamars* baking. All this night haue we fisht (may we say with good *S. Peter*) & caught nothing, because we have not fisht with the worm that they haue. New *Palamons* in the school of diuinity, that say of themselues, *nobiscum nata, nobiscū peritura*, with vs it was born, & with vs it must die, as wisdom should do with *Iobs* friends. I could wish yet that *Philip* had left somewhat for young *Alexander* to conquer: but the frantike Marchant cries aloud frō the key, *the shippes are all mine*. And if one of vs do but looke out of a pulpit, presently they haue for him, as for *Paul*, *Quid vult hic semini verbius dicere*? It is possible for a cōformer to make a good sermon? (Let the guiltie conscience acknowledge his owne speech) and again, as for *Saul*, *nūquid Saul inter Prophetas*? is *Saul* also among the Proph.? To whō our Apology must be, as then it was, *Quis pater eorū*, who is their father? &, hath not he aboūdance of spirit? or is all inclosed in your brest? &, did the word of God

come to you only, or may it come from no bodie now effectually but you? Doubtless, as I haue heard some Diuines reason, that they had rather be Publicans, than Pharisies, and do no good workes than grow pride or censorious after their dooing, which is the dangerousest temptation that a man can fall into, and which most separateth from Christ: So, it had been better for these men, to haue kept silence, euen from good words, than out of their labors to haue growen into such a spirit, as either to intrude into Gods rights by ouerweening, or excluded vs as vnworthie by disdain.

Howbeit, because they magnifie so their paines in preaching, and thinke they beare vs downe so mightilie that waie, wee will end this point, if first we desire them, not to censure all ouer sharpely that shall not ply the pulpit as they doo. For mine owne part, I say with the holy Apostle, *ue mihi nisi Euangelizauero*, wo to me vnlesse I preach the Gospell, and with Bishop Jewel, *stantem me inueniat Christus & predicantem*, let Christ finde me in the pulpit, if it be his will, when hee comes to iudgement. Yet, preaching is no necessary *annexum* of Orders (as shall bee defended if euer it bee doubted) but that it may yeelde to a more vvaighthy

vvaighty dispensation ; as the Pilot dooth no small good in the Ship, though he sit still at the helme, stirre not as other Marriners and as the gally-boies stirre about . In a word, as *Demo- sthenes* said to one of his fellow-Lawyers , that bragged he had receiued a talent for his pleading, tush foole, I had more for holding my peace ; So it cannot be denied, but some mens silence profits the Church of Christ more than all their tonguiness can doe it hurt . And so much also, concerning their labours.

I had verelie thought I had done with this fourth part , *The indifferency of offenders* ; when an obiection presented it selfe to my consideration , which before was not thought vpon , but novv must be cleared in any case, because euerie mouth is so full of it . For, if the green tree be thus punished, why not then the drie ? and if the puritan smart for it (say they) why not the papist much more ? for so hath our Text, *If any*. I cannot bee so long as the answers are plentifull , & yet I will point you to much in a word.

One would think the Papist were borne like a flower , in the bosomes of vs English men , that heard these men take exceptiōs so stranglie ; and again, one would think that our State had

had verie simple Steers-men in it, that heard these *Phormions* reprocue them so boldly. But, if the perpetuall gouernment of our English nation, since religion began first to hold vp the head, be rather a matter of wonder amōg our selues than of repine, of enuie to our neighbours than scandall and reproach, of thanksgiving to God, vnconceiueable, vnspeakable, then of expostulatiō neuer so little; then think what credit is to be giuen to these exceptours, or what weight their words ought in due to carry with them, which can find no place of entertainment in our minds, til Gods mercies be vnderualued, our nations praise stained, and the very truth & euidence of so long proceedings shamefully denied. As for the affairs of State, I shall speake another time, & shew what reuerence belongs vnto them, the ark that may not be pried into, the moūtain that a beast may not presume to touch, the sun that dazels curious beholders, the sea that swallows profane venturers, the waie of an Eagle in the aire, and the waie of a Shippe in the waters, whose tracte may not be espied nor enquired, but admired and adored a-farre of. For euen of them hath God pronounced an *O homo, tu quis es?* and none may say vnto a king, *Cur sic facis?* Why doest

doest thou so? *Ecclesiast.* 8. 4. or to the Princes, you are *unjust*, as *Job* hath it: Least of all they, that know not so much as the vvaie into the Citty, saies *Salomon*, but leese themselues in seeking for their own Fathers house; a house, vvvhich, of all other houses, might vvell be the most conspicuous to them at this daie, the Church of God in their own Land.

And how then, if the Magistrate, vpon great cōsiderations, should alter his hand in proceeding against papists, as *S. Paul* doth change his voice among the *Galath*? how if he should turn sternnesse into mildnesse, as before mildnesse gaue place to sternnesse; *suspendens verbera*, and *producens vbera*, as the Fathers speake, & preferring suffusion of bloude before effusion, shame before smart with *Tertullian*? Sith this is *Petilianus apud August.* most certaine that not onely *Christianitas* (as that author saied) but euen *hæresis mortibus crescit*, the more they are pruned the more they growe; and vvhome the horror of their ovvne late vnnaturall proceedings, speciallie illustrated vvith the Commentaries of our patience, cannot reade a Lecture to, of a better minde, them no bondage nor harde measure can euer be thought able to suppress or reclaime,

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This I might saie in defence of the State, if it had been partiall, and to this I might alleage that out of the psalme; *If it had been mine enemy I could haue borne it, but now my fellowe & mine owne familiar friend, that walked, that talked, & tooke sweete counsell together, &c.* Could this be passed ouer vvithout a checke? Neuer, thelesse, the truth is, and experience sheweth to them that haue but half an eie, that the Papists (God be thanked) enioie no such impunity among vs, and Iustice hath not let fall the ballance, nor Censure yet put vp her sword. *Indeed they are not taxed with the same kinds of punishments, because they are not capable of being so punished, as those to whome more fauour hath been alwaies shewed. They are not silenced; for they neuer had bin licensed to preach among vs; they are not deprived nor put besides their benefices; for they vvere neuer suffered to enioie any. But in the mean time, they are so curbed and so restrained (as truly fit is) that if the troubles and incommodities of the two factions popish and puritane were laied vpon a heap, and euery man allowed to share equall, I doubt not but the puritanes would greatly refuse it. It vvas time the vvheele of administration should turne about,*
and

and the Law begin to pricke them a little, that had not felt it, but laught at it a long time, and through conniueance slid into contempt. If it had come any later, the euill had beene almost vnredressable, and euen now wee may say to the most of them, as Christ did to the man of *Bethesda*, that had layne diseased 38. yeares, *Vine sanari*, wilt thou be reformed, yea or no? The short of it is, my deere brethren, though the Papists bee troublesome, yet the Puritans must not looke to goe vncontrolled. As whē the enemies assault a Citie or a Town, the children may not be allowed to keep what rule they will in the house in the meane time, but rather liue so much the more orderlie. Or else we shal think there is a cōfederacie, & that they reape more aduantage by the thriuing of Poperie, then they pretend for, and fauour the spreading of *Antichrists* Kingdome with all their heart, if the tyrannie of the one be the libertie of the other, and as they shall haue increased, so these must be excused.

To conclude, I might vrge them with this *dilemma*; If the Papists be not so bad as they make shew for, when they exaggerate their pestilence so much aboue their owne; why are they so eager to haue them punished? and

if they be so bad, what praise is it for them, or why doe they place their defence in that, that they come somewhat short of enormous Malefactors? So much may serue to haue spoken to that obiection: and so much also generally of the parties indifferencie.

You would not think how glad I am, hauing passed these rockes, and escaped these quicke sands. Now we shall saile in a gentle streame: now we shal goe forward with tide and winde. Or rather once againe beholde a whirlpoole: For, the fift part followes, which is the *Censure*, full of dangerous and deuouring waters, *Hee is pult vp, he knowes nothing, he languisheth about questions, of which commeth enuie, strife, raylings, euill surmises, &c.* Almost there is no bottome in it. Is the sixt any better then (*the Inhibition, or the Caution*) from such separate thyselfe? We might speake heere *I* confesse of excommunication administred by one person, as by *Timothe* himselfe. For, this in effect is nothing else. Wee might speake of certaine separators and stragglers from vs heere at home, erecting Church against Church, Altar against Altar, *Paul* against *Peter*, and *Christ* against *Iesus*, insomuch as they call themselues *the brethren of the separation*, and openlie delight now in that

that title; though in truth they deserue that wee should separate first from them. Wee might in one word encrease the punishment by handling the two latter parts, as wee haue layed open the fault by discoursing the foure former. But I am not wont to insult ouer their infirmittes more then needes I must, whose errours and euill courses I cannot choose but pitie from my verie heart. One-lie I had thought to haue giuen a touch touching languishing away, as Saint *Paul* heere calls it, and hanging their Harpes vpon the wilfull trees, that might make good melodie to the recouering of soules, if they would applie them rightly, and welcomning home of the prodigall sonne againe.

For, let them not tell vs, they would doe it, but for conditions: It is too nice in them of conscience, not to reach the cup, but after a seruice of their own; vwhen we that are ready to perish for thirst, are content to drink the wine out of any hand. Remember, I pray you, the Lamentation of *Dauid* ouer *Abner* being slaine, and see if it fitte not more than ordinarie to our purpose. Howe died *Abner*, sayes *Dauid*, howe died hee? his handes vvere not bound, nor his feete tyed vvith setters

of brasse, and yet he fell down at the foot of the Conquerour. Yesterday a man, to day a coarſe: No body compelled him, nobody conſtrained him, no body forced him, but his owne will was his owne ouerthrowe, his owne outſtanding his owne vndoing, and the battell was fought betweene him and himſelfe. What wilt thou answer to the Lord in that day, what ſhall thy excuſe bee to him, for ſlacking thy hand, which thou hadſt put ſo manfully vnto the plough, and ſmothering the talent that he lent thee of his good grace, not in a napkin of vnprofitable modeſtie, but (which is worſe) in ſnuſſe, and pelting diſcontent?

Is this to ſtirre vp the gift of God that is in thee, as *S. Paul* bids *Timothie* to doe in this Epiſtle? is this to become all to all, that thou mighteſt gaine ſome? which thou ſhouldeſt do by his example; whereas thou ſtandeſt vpon ſuch ſtriſtneſſe, as thou wilt bee like none but thy ſelfe. Is this not to iangle about words to no profit, but onely to the ſubuerſion of the hearers? Is this not to offende thy Chriſtian brother, which offendeſt the whole congregation of Chriſt, for feare of offence? Nay, is not this to be deliuered ouer, bound hand & foot to perpetuall doing nothing, before the ſentence

tence of the last Iudge?

Why might not thy wit be as well occupied henceforth, in explaining the ceremonies, as thy tongue hath beene violent heeretofore in traducing them? why shouldest thou not doe as much for true peace, as thou hast done for erronious truth? what shame is there with wise men in recanting an ouersight? or who euer liued but had his error? and, what greater conquest than in ouerconning thy self? For, *Cum animositatem viceris qua teneris, veritatem poteris tenere qua vinceris*, as S. Austine saide to the loftie *Julian*. Yea, this were fit newes to be tolde in *Gath*, this would sound terrible in the streetes of *Ashkelon*, that the English nation had voyded her faction, that *Pisistratus* and his sonnes were made friends, linked in the pledge of a long desired, and neuer to be disannulled conformitie. This, I say, and much more I had thought to haue spoken, and prosecuted against the wilfull languisher of our times, the cutter off of himself from the sacred Ministerie without cause; *That lets his daies consume in vanities, his yeares and beauty in trouble: whose waters are turned into bloud, so that no man may drinke of their rivers; their fruite is given to the caterpillar, and their labours vnto*

*Lib. ult. in
Iul. Pelag.*

the Grashopper, their vines are destroyed with haile-stones, and their Mulberie trees with the frost. Tea, the fire consumeth their young men, and their maidens are not given in mariage (Imagine you by the losse of all their principall studies and endeuours) Nay lastly, *their Priests themselves they are slaine, but not with the sword, and there are no widowes* (or but one at the most) to make lamentation. For the wretchednesse of the cause drowneth and banisheth all the compassion of the case:

BVt another theame expects my handling: which I will not seeke how to apply to the Text (though perhaps I could tell how, if I would) it self is Text enough to the handler; And giue leaue I pray you once, for deedes to beget words amōgst you, since so many words of ours haue brought forth so few good deedes abroad in the world.

We must speak therefore a word or two, of the worthie contributors to the performers of the durie, that is weekely heere accomplished throughout the yeare, and I for my part haue now laboured to discharge. First, the reuerend
 Father

Father and sometime Bish. of this Sea, *John Aylmer* (how well does it become a Cleargie man to stand first, holding out the candle of direction to others, that might in time imitate his good example? and how wel doth this charitable ointment of expéce trickling frō the beard of old *Aaron* the high Priest, till it wer the very neathermost skirts of his cloathing?) First therefore, as I said, that reuerend Bishop, as much esteemed by me, as sometimes perhaps distasted by the world of the malepert and malignant. Next the right honourable Lady *Eliza.* Countesse of *Shrewsburie*, that forgetting her ornaments & costly tyres, which the Scripture saies a woman cannot forget (they are so wedded and addicted to them) bequeathed her blew-slike & her purple to the decking of the Tabernacle. Last of all, one *Thomas Russell* Citizen of this Citie. But I might haue spared that note, for the name it selfe was much, & yet you may knowe him to bee your fellowe-Citizen by his liberall intention. The deede shewes the minde, the minde shewes the man, the man shewes the Cities temper and disposition that hee liued in. They vvere vront, sayes the olde prouerbe of the Hebrevvcs, to aske counsell in *Abel*: for there dwelt

dwelt the wits; But we may say, they were wont to do deeds of charitie in *London*; which praise (God be thanked) is not worne away, but remaineth and lasteth to this day.

All these that I haue mentioned, had this care and this respect, that the feet of the Saints should not be vnwalshed vvith *Abraham*, specially those Saints that bring vvith them the glad tidings of peace, and flie vnto the vvindowes vvith their doue-like murmurings, as *Esai* speaketh; that the fighters of the Lords battels, should bee refreshed vvith a competencie of bread and vvine, meeting them in the halfe vvay, as *Melchisedech* did; that the Prophets, and men of God, should not vvant a chamber, and more than so, a table; and more yet, a candlestick, not emptie of a light in it (saith Saint *Chrysostome*) but all vvell and conuenientlie furnished, vvith *Heliseus* his hostesse; that vvho the Innes shut out as too cutting for them, the manger might not receiue vvithout a glistening oblation, vvich is Myrrhe and Frankincense in the nostrils of G O D, vvith the vvise men (not so much vvorldly vvise) that came from the East to vvorship Christ: Lastly, that the keeper of the holy Passe-ouer should not lacke for a roome to celebrate his mysteries in,
nor

nor a beast to ride vpon into *Ierusalem*, hauing none of his own; with them that did our Lord the like fauour and curtesie; I mean they haue all provided, that *ἐν ὑμῶν ἀνεστίς, ἡμῶν τε ἐλπίς* as the Apostle saith, that your gain should not be our loss, your profit our hinderance & thanklesse vexation both of body & purse: but they haue aduanced & improoued the spiritualls of other men, with the loss & flinging away of their own carnalls as a gage.

Let their owne vvorkes praise them in the gates, let their own actions rise vp to them, & call them blessed. Let the garments of purple bee brought forth, and shewed vnto the people, that these *Dorcas* haue wrought with their own hands for the vse of the poore; and let them say to them in this wise, Many haue wisht, and many haue talked, and many haue meant charitably to this purpose; but you in doing it, you in effecting it, you in preventing their slow and lingring determinations, haue surmounted them all. Chiefly, & before all, let the God only wise, immortal, and Father of our Lord Iesus Christ, which is to be blessed both now and for euer, haue his due honour out of their proceedings: Who first gaue such giftes vnto men that they might bee liberall,

and then gaue such mindes to men, that out of their giustes they were content to bee beneficiall. O how well doth his name sounding among their praises! O how well doo his titles amidst their stile? and O how dead, & dismall, and discomfortable is all, where, vertue being commended, the Wellspring of vertue (which is Christ the Lord) is forgot to be honoured? Let him be magnified, let them be mentioned, and be you excited to the emulation of the like religious practice. Redeeme your sins, cancell your bonds, break off your vnrighteousness, trauerse your inditements, defeat Gods iudgements, prouoke his mercies, purchase his rewards, enlarge your bowells of compassion towards all. And when you haue done all this, and all that you can doe, or all that you should do, put no confidence in your own works, trust not in your own merits, but let them be to you as dross & dongue to gain Christ, and the shining Robes of his alone incomparable righteousness. So shal your work of Charitie be accepted, so shall your labour in the Lord be recompensed, so shal your mite be prized aboue all that is cast in by the hand of the swelling Iusticiaries, so shall the seede of your almes deeds shoot into the ripeness of

a perfect blade, so shall your cup of cold water spring into a fountain of euerlasting bliss. For let no man deceiue himself my dear Brethren, the fruit of righteousness is sown in peace of them that seeke peace.

Heere wee end for this
time,

Desiring Almighty God, &c.

FINIS.

a perfect blade, to shall your cup of cold wa-
ter spring into a fountain of everlasting life.
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